THE RIGHTEOUS MANS EVIDENCE for HEAVEN:

OR

A TREATISE SHEWing how every one, while he lives here, may certainly know what shall become of him after his departure out of this life.

The twelfth Edition.

By TIMOTHY ROGERS,
Preacher of Gods Word in Essex.

Psal. 107.43. Who is wise, that he may observe these things? for they shall understand the loving kindnesse of the Lord.

2 *Pet.* 1.10. Give all diligence to make your calling and election sure: for if ye doe these things ye shall never fall.

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BRITISH MUSEUM

THE AUTHORS Apology to the READER.

Ar was it from my meaning at the first, Christian Reader, thus to have exposed my selfe to the common view of men, but rather to have hidden this my weake conception for ever, never to have come to the birth: but when it would abide no longer to be imprisoned in the womb, but violently break forth, I thought

to deale wisely with it; though not (as the Egyptians) cruelly to murther it, yet at least (as *Moses* his Parents) charitably to hide it, for my owne private use: or at the best, to have put it to Nurse in an obscure Country village, where my selfe am Pastor, to see the good usage of it: for which end I betrusted a friend or two for the printing of some few copies onely for my selfe; but through friendship I was deceived. For whereas I expected a small number, like the children of *Israel*, that went against *Benhadad* like two little flockes of Kids; my bookes were sent forth in multitudes, like the *Aramites*, that filled the country, 1 *Kin.* 20. 27. Onely

this difference, they came not forth against the hoſt of *Iſrael*, the people of God, (as did the *Aramites*) but rather to ſerve on their ſide. Thus being driven to a ſtraight (though that which is done cannot bee undone, yet) I thought it my part to doe what I could, namely, to mend and inlarge that which is done: that ſeeing it muſt be common, it may not bee altogether unuſefull: Confeſſing ingenuouſly, I had rather it ſhould not have beene common, eſpecially conſidering that there are better bred, and nobler born Treatiſes of very worthy men concerning this ſubject: but thus it muſt be now. If therefore it may but ſerve as an hand-maid to theirs, ſo

thou maist reape some profit hereby, I have both my desire, and full contentment. Farewell.

Thine in the bond of Faith and Love,

TIMOTHY ROGERS.

COUNSELL TO the READER.

IN *ſayling thorow the Seas of this troubleſome World, towards the heavenly land of* Canaan, *we are to paſſe two dangerous rockes; the one called* Preſumption, *the other* Deſperation: *happy is the man, that eſcaping them both, ſhall make a ſafe arrivall at the promiſed land. Millions of Chriſtians in profeſsion, are caſt away againſt the one, or againſt the other: for ſome, though they have no true grace wrought in them, think notwithſtanding that they are in no danger, but ſhall certainly*

be saved: which is as great presumption, as if a man being stricken through the heart should thinke himselfe very well, and in no danger of death. Others, when they come to apprehend the heavie wrath of God, and deadly curse of the Law due unto them by nature for sinne, in hellish sorrow utterly despaire. Some sincere Christians also there are, against whom the Tempter doth so farre prevaile, that in beholding their owne unworthinesse they are ready to faint, for feare of hell and condemnation: which although they cannot perish or suffer shipwracke against this racke of Desperation, yet their poore Barke may bee so battered and beaten against it, as that peradventure

ture they may be a long while after in rigging and mending of it up againe, with griefe and heart-smart. That thou maist escape these dangers, use these short questions and answers as a sea-map or guide unto thee, to shew thee thy way betweene both; that so thou maist saile to Heaven in more safety, confidence, and comfort. Now to the end that the better use may bee made hereof, consider I beseech thee of these things: First, what multitudes daily (departing this world) throng in at the infernall gates of hell, for want of the assurance of their salvation. Secondly, consider that thou being by nature a condemned man, if thy pardon be not sealed o thy conscience, and given thee be-

fore

fore the breath be once out of thy body, afterward, though thou wouldest or couldest give a thousand worlds for it, it cannot be had: consider againe of the uncertaintie of thy life, thou canst not tell whether thou shalt be alive to

Pro. 17. 1. *morrow, for* thou knowest not what a day may bring forth. *Consider also the certainty of thy death: die thou must, nothing surer; for who can stand against the power thereof? and, Oh how bitter is the remembrance of death to one that is not assured of his salvation! Further, consider how terrible the Judgement day will be to all such as get not the assurance of their salvation in their life time: which way will they turne themselves then? Oh what*

will

will they doe? Mountaines and hils fall upon us and cruſh us in pieces, ſhall they cry, but it ſhall not be. Then what moſt dolefull and intolerable torments ſhall they for ever endure in hell, able to break the hardeſt heart to thinke on? Oh who ſhall dwell with the devouring fire? who ſhall dwell with the everlaſting burning? *Laſtly, conſider of the moſt inceſtimable joyes of heaven, and incomparable delights, which all they ſhall have, who get the aſſurance of their ſalvation in this life:* Such as eye hath not ſeen, eare hath not heard, nor the heart of man conceived of: *O heavenly joy! O ſweet delights! O excellent ſurmounting glory! O endleſſe ſupcrabounding pleaſures,*

Iſa. 33. 14.

1 Cor. 2. 9.

sources, wherewith their hearts shall be ravished, and for evermore replenished! upon these considerations I earnestly request thee, if thou hast any pity or commiseration on thy poore soule, Make thy calling and election sure, even while it is called to day. *How shall I doe that, thou wilt say?* This briefe Treatise will shew thee how: yea, more than that, hereby thou maist be assured of thy salvation, if thou use it rightly, but then thou must goe through it with good advisement: if thou touch the Honey-comb with thy lips, thou maist find sweetnesse, but if thou sucke, much more. So reade these things as to learn them, so learne as to know thy owne estate thereby, so maist thou sucke out the whole

sweetnesse

ſwectneſſe thereof: get the true ſtampe of them in thy heart, ſo thou maiſt be ſure thou ſhalt be ſaved. Which the Lord of heaven grant for his mercies ſake.

Amen.

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THE RIGHTEOUS Mans Evidence for Heaven.

Minister.

SEeing opportunity serves us this fitly (my Christian friend) to conferre a while together; and seeing there is no conference so comfortable or profitable, as that which is about the affaires of Gods Kingdome, and our owne salvation; and that the counsell of the holy Ghost is, that *if any speake*, hee should

1 Pet. 4. 11
Eph. 4. 29.

should *speake as the words of God*, and that *such communication* should *proceed out of our mouthes as is good for the use of edifying*: give me leave therefore to propound a question to you about these matters.

Convert. Sir I like the motion passing well, and indeed there is too little of this good practice in these daies; Christian communication growes too much out of use, which shewes the want and scarcitie of grace: for there is the like correspondence betweene the heart and tongue that is between the Bell and Clapper; if the Bell bee stirred, the Clapper cannot lye still; and if the heart be moved with delight in spirituall things,

things, the tongue cannot chuſe but talke thereof: and where the tongue yeelds no other but an earthly ſound, there you may bee ſure to finde no other but an earthly heart; no pure good metall, no heauenly grace to be found in that heart. Now therefore let mee heare the queſtion, and according to my poore meaſure of knowledge I will bee ready to ſhape an anſwer.

Min. Ought not every one whiles he liues in this world to know as a thing certaine, whether hee ſhall be ſaued, and ſo bee tranſlated out of this earthly Tabernacle into the heauenly Paradiſe, whenſoeuer he ſhall be called away by death?

Conuert. Yes undoubtedly:

Mat.16.16 ly; which I prove thus, *He that beleeveth* (saith our Saviour) *shall be saved, but he that beleeveth not shall be damned.* This must every one know as an undoubted truth; and withall hee is bound to know whether he beleeveth, according to that 2 Cor.13.5. charge of the Apostle, *Examine your selves whether you be in the Faith: know you not that Christ is in you, except you be reprobates?* Hereupon it will follow, that every one must know whether he shall be saved; and therefore such as put their soules to a venture cannot be saved, for as much as they take not the right course, appointed by God thereto, namely, to prove whether they bee in the faith, and Christ in them.

them. And further, whom the Lord intendeth to bestow heaven upon, hee sets his *seale* and marke upon them, whereby hee claimes them for his owne: and hee bestowes love-tokens on them, which are the saving graces of his holy spirit; whereof hee is very chary, setting great store by them, so that hee will not bestow them on cast-awayes, but onely on his dearely beloved ones: which marks and love-tokens, as they are very precious, so as many as receive them (though they doubt) they need not doubt but that they shall be saved: for God is not *variable* in his love. But hee that hath not these signes in him, whereby he may know that he

2 Cor. 1. 22

Jam. 1. 17.

he shall be saved, shall (if he dye in that comfortlesse estate) be sure to have his portion with Divels, *in the burning Lake* for ever after death.

Rev. 21.8.

Minist. If the case stand so, I thinke it lyes every one upon not to dally with their owne soules, as men doe now adaies, but to deale soundly, and consider sincerely with themselves, whether they have received these golden markes and love-tokens of God, or whether they still retaine the blacke brand of the Divell which they were born with, the which so long as they retaine on them the Prince of darknesse owns them: but if they can get it *washed* out by the blood of Christ, and

1 Cor. 6.11

Gods

Gods marks set upon them, then hath the diuell no more right or claime vnto them: for the Lord from that time forward euen for euer doth take them for his owne peculiar ones. But what say you now of those that mourne after God in the anguish of their soules, longing for the assurance of his fauour, and labouring to get this knowledge of their saluation, but yet cannot find it in themselues?

Con. This I say, or rather Christ himselfe, *Blessed are they that* (so) *mourne, for they shall be comforted*: and though they now sorrow, yet their *sorrow shall be turned into ioy*: nay, great cause of reioicing haue they, that they can thus mourne: neither

Mat. 5. 4.

Joh. 16. 20

ther is it possible for such to be without some sure signes, whereby they may know that they shall be saved: for even this their practice (they being thus *sicke of love*) longing and labouring after Christ, is a sure sign to them, though they should have no other: but indeed this cannot goe alone.

Cant. 2. 5.

Min. How comes it then to passe, that they take no notice hereof in themselves, but rather feare that they shall not be saved?

Con. Because they are either new-borne babes in Christ, and therefore being as infants, though they be alive, yet have not as yet understanding to know that they are alive; which notwithstanding others of riper age

age diſcerne in them, and they alſo by experience and groweth in grace ſhall afterwards perceive in themſelves; or elſe they are diſtempered with ſome ſtrong fit of temptation, whereby they are ſo aſtonied and benummed, that they have not a feeling of that which otherwiſe they might perceive in their ſoules: like as one halfe frozen, and almoſt ſtiffe with cold, feeles no warmth at all in himſelfe, and yet there is ſome in him, for elſe there could bee no life or breath remaining in him. Or laſtly, ſuch they are as have taken a ſurfeit of ſinne, whereby they have beene overcome; thus while they are ſouleſicke, their ſpirituall ſenſes

Pſal. 77. 7, 8.

are corrupted, so as they cannot now see the lightsome countenance of Gods favour shining on them so clearely, nor heare the Lord speaking unto them, nor taste how good the Lord is to their soules in speciall, nor relish religious exercises so savourly, nor feele heavenly comforts so sensibly, as otherwise they might. And yet this surfeit they shall outgrow in time, by using themselves to a good diet of Christian practice, and by the helpe of the physicke of Gods Word rightly applied, which holpe the Prophet *David* in the like case, being distempered, *Psalme* 37.17. Neither is it marvell though such doe judge amisse of themselves, for the

Psal. 88. 14.

Psal. 51.8. 12.

present

present, seeing wee know that sick folkes are not competent or meet judges of themselves: for they sometimes feele nothing but paine or sickneſſe, whereas others know that there is in them more health than sickneſſe, or at leaſt some health.

Min. Now then to come to your selfe (for it is the part of every wiſe man to bee beſt acquainted with his own eſtate.) Let me a little examine your evidences: have you some good aſſurance that you ſhall be ſaved?

Con. Yes, I praiſe God, elſe how could I have any comfort? Elſe my very meat ſhould bee turned into gall, and teares ſhould bee my drinke: well might my

eyes refuse all rest, and my soule all comfort, knowing none other, but that I should *goe to the King of feare, into a Land darke as darknesse it selfe:* And sure I am, the whole World, with the best of all earthly things, cannot afford true, sound, and substantiall comfort, to the quieting of the conscience, and rejoycing of the heart.

Job 18. 14. Job 10. 21. Mar. 8. 36. Eccl. 2. 11.

Min. How doe you know that you shall be saved?

Con. First, by that mother grace, from whence all other saving graces flow, namely, true justifying faith; a sparke of this pious faith I find is kindled in me, whereupon this I build; God hath promised, that *he which beleeveth shall be saved:* Now then seeing I beleeve (that is,

The first signe of salvation taken out of Joh. 3. 36.

is, am truly perſwaded that Chriſt is my Saviour, that he died for my ſins, and fulfilled the Law, to procure mee perfect righteouſneſſe) therefore I know I ſhall bee ſaved.

Min. It is nothing to ſay you beleeve, but let me heare if you can prove it: how know you that yours is true faith, and not meere mock-faith, which is ſo rife in the World?

Con. Becauſe it hath been rightly bred and begotten in me, and that by the ſpirituall ſeed of Gods Word: according to that ſaying of the Apoſtle; *Faith comes by hearing, and hearing by the Word of God*: Thus then I came by Faith; firſt, by hearing the doctrine of the Rom. 10. 17.

W B3 Law

Law preached, I ſaw my ſelfe to bee in a damnable condition by nature, a wretched ſinner, yea wholly ſinfull, and therefore accurſed, by the juſt ſentence of Gods moſt righteous Law, deſerving nothing but the horrible wrath of God, and lying open to the vengeance of eternall fire, ſo that there was nothing betweene mee and hell, but only a poore, ſimple, craſie, tottering life, which I knew not how ſoone or ſuddenly it might bee ſurpriſed by death; the conſideration whereof wrought in me terror of conſcience, dread of Hell and condemnation, deſpairing of any hope or helpe in my ſelfe.

Min. And what then? did you

you rest quiet in the sight of this your wofull misery?

Con. Oh it was not possible my poore distressed soule should finde any rest in this estate; nay, if I had heard no better tidings, I should have beene swallowed up of despaire: but then in the next place I came * to understand that God hath annointed and sent his owne sonne to *preach good tidings unto the poore, recovering of sight to the blind, to bind up the broken hearted, and set at liberty such as are bruised.* More plainely, I learned by the doctrine of the Gospel, that God of his rich mercy hath given his Son Christ Jesus, very God and man, to be a Saviour unto sinfull men, even to as many as beleeve in

* This is the cape of good hope in sailing to heaven. Isay 61. Luk. 4. 18.

Joh.3.16. him, and hath not excluded me out of the number of thoſe that ſhalbe ſaved by him, but hath offered him unto mee amongſt others *which are weary and heavie laden with their ſinnes*, ſaying, *Come unto mee all*: (even all ſuch) and hath alſo commanded, yea even intreated mee, to beleeve in him: Thus my heart was drawn and won, to take him and apply him a Saviour to my own ſoule, thinking my ſelfe bound in conſcience to yeeld obedience to the holy Commandement, and gracious invitation of Almighty God: and what a beaſt were I, if I ſhould not accept of ſo free a profer of his Sonne, as he hath made unto me?

Mat.11.18

1 Joh.3.23
2 Cor.5.20

Miniſter. Thus you have ſhewed

ſhewed mee well how you came by faith, and I ſee you have come honeſtly by it: whereby it appeares that it is not like *Jacobs* veniſon, too quickly found to bee of the right kinde, nor like *Jonahs* gourd, too ſuddenly ſprung to continue long, but like the water of Bethlehem, much longed for, and hardly obtained; now ſhew mee further how you uſe it: ſince you got it, what fruits doth it bring forth, whereby you may know more eaſily whether it be true, and *Faith unfained?*

Gen. 27. 10.

Jonas 4 7.

2 Sam. 23. 15, 16.

1 Tim. 1. 5.

Con. As fire may be diſcerned by heat, and life by motion, ſo may my faith by the fruits thereof: For firſt, it enableth mee to *quench the fiery darts of that evill*

Sixe notes of true faith.

Eph. 6. 16.

one, to reſiſt (not without ſome comfortable victories) the ſuggeſtions of Sathan wherewith he buffets mee; and more particularly, that ſame temptation of doubting whether the promiſes of God belong to me or no: for that I am not overcome of this doubting and ſunke under it, but ſtruggle and wreſtle with it and with unbeleefe, that is by the power of faith. Secondly, it makes mee earneſtly deſire to bee more and more reconciled to God, that is, more fully aſſured of his favour, that I am at peace with him, and he well pleaſed with mee, to whom by nature I was an utter enemie, it makes mee crie, *Remember mee, O Lord, with the favour of thy people,* Pſ. 106.4

re-

releaſe thy anger towards me, turne thy face unto me, cauſe thy face to ſhine upon thy ſervant, and ſave mee through thy mercy. Thirdly, my faith makes mee labour to pleaſe God, though it be with diſpleaſing my ſelfe, and to doe the will of God, yea even in thoſe things which croſſe my owne will; as it cauſed *Abraham* to offer his dearely beloved *Iſaac*, though otherwiſe it would have gone full ſore againſt his heart; and hereby *Enoch* was *reported of, that he had pleaſed God.* Fourthly, by it my heart is in ſome meaſure purified from noyſome luſts and affections; as ſecret pride, ſelfe-love, hypocriſie, carnall confidence, wrath, malice, and the like, in that they

Pſal. 84.5.

Pſal. 31. 16.

Gen. 22. 10.

Heb. 11.5.

they are distastfull, yea loathsome to me, so that *the spirit* within mee *fighteth against the flesh*, that is, grace resisteth and subdueth corruption. Fiftly, it makes me long after Christ, to taste more fully of his sweetnesse, and to bee kissed *with the kisses of his mouth*, that is, to have a greater measure of heavenly graces, and greater and more lively tokens of his love communicated to me, whom and whose love I do prefer above the whole world, even in my heart. Lastly, my faith brings forth in me the sweet fruit of heavenly and spirituall joy: for, *beleeving in him whom wee have not seen* (that is, Christ the Lord) *we rejoyce with joy unspeakable and full of glory*; which

Can. 1. 2.

1 Pet. 1. 8.

which is therefore called the joy of faith, becauſe it proceeds from thence. Thus my faith is a working faith, and by theſe fruits and the like, I know it is not a vaine fancie, and ungrounded imagination, but a ſound and well-grounded perſwaſion, whereby I am ingraffed into Chriſt: for to beleeve, is *to goe out of our ſelves, and to goe into Chriſt.

Phil. 1. 25.

Gal. 5. 6.

**Extra nos ire, & in Chriſtum tranſire.*

Min. If theſe things be ſo, I am not able to object any thing againſt your faith; nay, all the divels in hell ſhall never be able to overthrow it: But by what other ſigne doe you know that you ſhall be ſaved?

Con. Well may my converſion plead ſeniority for the ſecond place, it being of the

the ſame age with faith: for there is no ſooner true Faith wrought in the heart, but inſtantly there is a new Convert made, and a ſinner *become the ſonne of Abraham*; and well may there then bee *joy in Heaven for a ſinner that is converted.* So then there is an effectuall calling and converſion wrought in me; for the Lord of his unſpeakable goodneſſe hath *delivered me out of the power of darkneſſe, and tranſlated me into the Kingdome of his deare Sonne*; that is, he hath brought mee out of the miſerable eſtate of our nature wherein I was borne, into the happy eſtate of grace, wherein I now ſtand: this calling is a ſure ſigne that one is ordained to everlaſting life;

Luk. 15. 7.

Coloſ. 1. 13.

The ſecond ſigne of ſalvation taken out of Rom. 8. 30.

life; for, *whom the Lord hath called, those he hath also glorified*: therefore hereby I am comfortably assured of my salvation.

Min. Our Saviour tells us, that there are *many called, but few chosen*: how then can this bee a signe unto you? Mat. 22. 14.

Con. There is a twofold calling of a Christian: an outward, and an inward; the Lord calls outwardly all those to whom the Gospell is preached; for such he requires to come to him by beleeving and repenting, that they might bee saved, but many such refuse thus to come unto him, and therefore are not effectually called: like as if you should call a man that is in a dead sleep, who A twofold calling of a Christian.

who heares you not, and therefore lies ſnorting ſtill; it may be truly ſaid, hee was not called up, becauſe he did not awaken and come unto you: ſo the outward calling by the voice of the Goſpel alone, is not ſufficient to ſalvation, therefore the Lord calls his elect inwardly alſo by his ſpirit, and this is that whereof I ſpeake.

Min. But how know you that you are thus inwardly and effectually called and converted?

Two notes of effectuall calling.

Con. 1. By the ecchoing backe, and ſecret anſwering of my heart unto the voice and call of God: for the Lord ſaith, *Seeke* thou *my face*; my heart anſwereth, *thy face, O Lord, will I ſeeke:*

Pſal. 27. 8.

Mat. 11. 28.

Come unto me (ſaith he) *all*

yee

yee that are weary and heavie laden, and I will ease you: and, *If any man thirst, let him come unto me and drink;* my heart answereth, O Lord, it is the desire of my soule to come unto thee, O that I could come! O how shall I come! helpe me that I may come; *draw mee and I will run after thee:* seeing my heart doth thus inwardly answer his call, it is a certaine signe that I heare him call: which I could not, unlesse hee did call inwardly and effectually. Joh. 7. 27. Cant. 1. 4.

Secondly, the Lord hath wrought in me a wonderfull and supernaturall change, so that I am contrary to that I was by nature (* as touching the quality and disposition of my soule) now loving that

*Non nova substantia creatura, sed labefacta reparatur.

that good which then I hated, and hating now that evill which before I loved; therefore I am a new creature, and live a ſpirituall life, yea Chriſt liveth in me: for by the power of the ſpirit flowing into me from Chriſt my head, I live unto God, not unto my ſelfe; and I would not bee againe in the condition wherein I was before, for all the worlds good, but tremble to thinke upon it, accounting it as the ſuburbs and mouth of hell.

Min. I doe verily beleeve you, for they which have thus ſeene and taſted of hell in their conſciences, will take heed how they come neere it againe ſo long as they live: herein is that verified, The burnt child dreads the

the fire. But name unto mee a third ſigne of your ſalvation.

Con. Me thinkes I ſee juſtification offering it ſelfe, and comming forth hand in hand with converſion, as being the daughters of one mother Faith, and two ſiſters born at one birth, handfaſted by the Holy Ghoſt, *Rom.* 8. 30. never to be ſevered: ſo then I am juſtified, that is, I am accepted of God perfectly righteous through Chriſt. This ſign never failes; for *whom* God *juſtified, them he alſo glorified.*

The third ſigne of ſalvation taken out of Rom. 8. 30.

Miniſter. How can you prove, that you are thus juſtified?

Con. 1. Becauſe it is the daughter of that noble parent, Faith; which faith being

ing in me, I am thereby only juſtified, * and not by workes (unleſſe it be to declare mee juſt before men) for I cannot bee ſo Popiſhly fond as to thinke that men muſt licke themſelves whole with their owne righteouſneſſe.

* Juſtification is the daughter of the true mother, Faith, not of workes, the falſe mother: for ſhee ſaith, let it be divided betweene Chriſt and our ſelves.

2. Whereas juſtification conſiſts in two things; the remiſſion of our ſinnes for Chriſts paſſion ſake, and the imputation of his perfect righteouſneſſe to us, I have ſome proofe of both: for firſt I know that God doth pardon and forgive me all my ſins, for I doe heartily confeſſe them to him, with a deteſtation of them: and *if we confeſſe our ſins, hee is faithfull, and juſt to forgive us our ſins*, as ſaith the Apoſtle.

1 Joh. 1. 9.

Apoſtle. Secondly, I know that God doth reckon Chriſts righteouſneſſe unto me, as verily as if I had perſonally performed it my ſelfe: this I know by my peace of conſcience; for they which are thus *juſtified by faith, have peace towards God*, and they only: thus am I one of thoſe *that have waſhed their long robes, and made them white in the blood of the Lambe.* Rom. 5. 1. Rev. 7. 14.

Min. Indeed if the conſcience be truly pacified, it is evident that you are partaker of Chriſts perfect righteouſneſſe: for what elſe can give the Conſcience true peace, and not the drunken peace of hypocrites?

Con. 1. Becauſe it hath followed grievous trouble and

and unquietneſſe in my conſcience, as a calme followes after a ſtorm: for ſuch as never were afflicted in minde, and diſtreſſed in conſcience, never had true peace. 2. My peace of conſcience makes me carefull to keepe a good conſcience (as it made the Apoſtle) *deſiring to live honeſtly, and to have my converſation in godly pureneſſe.* 3. This true peace makes my conſcience not afraid to view it ſelfe: whereas the evill conſcience is like the Elephant, which being guilty of his deformity, cannot abide to looke on his owne face in the water, but ſeekes muddy channels, and foule puddles.

Heb. 13. 18 2 Cor. 1. 12.

3. Notes of true peace of conſcience.

Min. Let mee heare you name ſome other ſigne, from whence

whence you gather assurance of your salvation.

Con. Mine Adoption is a signe hereof: for whereas I was by nature a base borne of Sathan, and no child so like his father as I was like him, the Lord of his free grace and favour hath adopted mee his child, to traine mee up unto eternall life, that I may inherit with his own Son Jesus; by meanes whereof I have right also to the creatures here in this world, as being my fathers goods; and in the miseries of this life become mercies to me; and the glorious Angels become attenders on me. O high favours, O rich mercy, O inestimable dignity, to be the child of God! Thus I trust I am one of the number

1 Cor. 3. 22, 23.

Rom. 8. 28.

Heb. 1. 14.

number of Gods children. Now none of them can possibly bee deprived of an everlasting inheritance: *for if we be children, then are we also heires of God, and joynt heires with Christ.* Seeing then I am one of them, I know I shall inherit together with them, yea with Christ.

The fourth signe of salvation taken out of Rom. 8. 17.

Min. It is a common thing with men, yea with lewd and graceless persons, to say they are the children of God, as the wicked Jewes said to our Saviour; but hee tells them, they are of their father the divell: how know you then that you are a true child of God?

Joh 8. 41. 44.

Con. 1. Because I am regenerate, that is, borne againe; *not of blood*, as by a second naturall generation,

John 3. 13 Five notes of a true child of God.

nor

nor of the will of the flesh, as by any naturall strength or action, *nor of the will of man*, as by any mans endeavour or operation, *but of God, born of the spirit*, as water through spiritual washing and ablution, being *begotten by the incorruptible seed of his Word*. They which are thus begotten and borne of God, must needs be his children: and that I am thus borne of the spirit, and so become a new creature, I have shewed before, in that I am converted. Secondly, looke what naturall affections are in a child towards his father, such spirituall affections are in mee towards God: if he frown, I mourn; if he threaten, I tremble; if hee smite, I stoope; if hee

Joh. 3. 5.

Tit. 3. 5.
1 Pet. 1. 23

ſmile, I am right glad; if he ſpeake comfortably, I rejoyce heartily; I delight in nothing ſo much as the favour of God, feare nothing ſo much as the loſſe of it: having found it, Oh how faine would I keepe it! having loſt it, I cannot bee at quiet till I recover it. I can be content to want all things ſo I have it, and can finde contentment in nothing if I want it; my heavenly fathers favour is more to mee than all the world. Thirdly, I know my adoption, by the ſpirit of adoption which is within me, and caſts out of me daily more and more the ſpirit of bondage, a terrifying and tormenting conſcience: and it makes me with ſome comfortable confidence,

Rom. 8. 15.

dence, and a true heart unfainedly to call upon God, and to call him My Father, without either flattery or dissembling. Fourthly, *As many as are led by the Spirit of God, they are the Sonnes of God*: by his holy spirit am I led, and willingly doe I submit my selfe, and unfainedly desire to bee wholly governed thereby: I desire not to follow the blinde guide, carnall reason, nor the deceitfull guide, my owne corrupt heart, but *I set the Lord alwaies before me*, as a guide to direct mee in all things, by that rule whereby *hee leads into all truth*, even his holy word: it is my delight to say with the Prophet *David*, *Lead mee in thy truth, O Lord, and teach me*,

Rom. 8. 14.

Psal. 16. 8.

Joh. 16. 13.

Psal. 25. 5.

for thou art the God of my ſalvation. Fiftly, whereas all the children of God doe reſemble him their father (for howſoever a man may have a child nothing like him, yet God hath never a child, but is in ſome meaſure like him) hereby I alſo know that I am his child, becauſe I doe in ſome ſort reſemble him my heavenly Father. As he is holy, mercifull, good, perfect: ſo doe I endeavour to conforme unto him, having his bleſſed image imprinted in me, and being renewed unto that likeneſſe, wherein the Lord created man in the beginning; abhorring to be of the number of them, who though they profeſſe themſelves to bee Gods children, yet are as

1 Pet. 1. 15
Luk. 6. 36.
Mat. 5. 48.

Gen. 1. 26.

Nabal,

Nabal, ſo profane and *wicked, that a man cannot ſpeake unto them*; and ſurely, blaſphemy it were to think that there is any likeneſſe betweene God and them, hee ſuch a pure Spirit, and they ſuch impure ſwine. 1 Sam. 2. 17.

Min. Proceed unto ſome other ſigne of your ſalvation.

Con. The Lord will beſtow an everlaſting *inheritance upon all them that are ſanctified*: ſuch a one am I, the Lord hath ſanctified mee by his holy Spirit, that is, hath made me holy, whereas I was before, moſt vile, filthy and uncleane, wholly ſinfull. Neither yet am I now quite and cleane freed from all ſinne, or perfectly holy: for alas, *I ſee another* The fifth ſign of ſalvation taken out of Act. 20 32 Rom. 7. 23

law in my members rebelling against the law of my minde, and bringing mee into captivity of the law of ſinne : but I am freed from the bondage and dominion of ſinne. And looke as in the twilight or day-breake, ſome little glimmering light there is overſpreading the skie, yet mixed with much darknes : even ſo there is in me the admixture of ſin, and much corruption accompanying the light of ſanctifying grace, in every part of mee ; yet this is my comfort, *that the day ſtarre is riſen, and the morning light now ſhineth in mee :* and as for high noone, perfection of holineſſe, I wait for it, and looke to enjoy it in the higheſt heaven : for the *path of the juſt is as the ſhining light,*

2 Pet. 1. 19

Prov. 4. 18

light, that ſhineth more and more unto the perfect day.

Min. There are not a few, who though they can talke of ſanctification, are notwithſtanding very profane, yea leprous perſons, having the uncleane iſſues of ſinne, like plague-ſores running on them, going up and downe with the lepers crie in their mouth, *Uncleane, uncleane,* therefore how know you that you are truly ſanctified? Lev. 13. 45.

Con. If I could not ſhew a difference between my ſelfe and ſuch uncleane beaſts, I ſhould be ſorry: thus then I prove the truth of my ſanctification: whereas it conſiſts in two things, namely, mortification and quickning, I have ſome proofe of both: Proofe of ſanctification, by the parts thereof.

Rom.8.13 Mortification.

for the first, *I mortifie the deeds of the flesh by the spirit:* wherein I imitate the skilfull Chirurgion, who being to cut off some incureable member, first mortifieth it, that so it being made insensible, may bee cut off more easily, and with lesse paine to the patient. And this course I take in mortifying my sinnes: First, I labour by searching to find them out: Secondly, to finde my selfe weary of them, and willing to bee rid of them, considering what infinite hurt they doe mee. Thirdly, I fetch power from the death of Christ, beleeving that hee died to kill sinne in all that are his, and therefore that it is impossible for them to live unto sinne, or sin to rule

Lam.3.40. Psal.38.4, 5,6.

1 Joh.3.58

in

in them. Fourthly * I apply this power of Chriſts death, as a ſtrong corraſive, to this proud fleſh of mine, to the wounding and killing of the ſin that is in me: and thus I apply it. Firſt, ſeeing that my ſinnes put Chriſt to death, I am reſolved, as the avenger of blood, to follow the law upon them, to get a *ſcriptum eſt*, a Writ for them, to doe by them as they did by him, even to purſue them unto death which put my elder brother and Saviour unto death. Secondly, ſeeing I beleeve that Chriſt died for mee, to kill ſinne in me, I ſee I neither muſt nor can ſuffer ſinne to live and reigne in me; for that were to make the death of Chriſt of none effect unto mee: Thus then,

C 5 though

*The death of Chriſt as a ſalve applied to the ſore by faith, leaveth a print like it ſelfe in the ſoule, a ſpirituall death, or dying unto ſin.

Rom. 6. 2, 6.

though ſinne be in mee, yet it hath received the deadly wound by the death of Chriſt, never after to recover againe, but lyes as *Saul* thruſt thorough with his ſpeare; though life bee ſtill abiding in it, it is gaſping and ſtruggling, languiſhing and dying, and ſhall at laſt be utterly extinct in death. I thanke God therefore through Jeſus Chriſt our Lord.

2 Sam. 1. 6. 9.

Ro. 7. 25.

Min. You have ſpoken to ſome good purpoſe of mortification: but what ſay you now of quickening, which is the ſecond part of Sanctification?

Con. They which have the one cannot want the other; therefore I finde alſo a quickning power of grace in

Quickning.

in me, whereby I riſe up out of the grave of ſin, and live unto righteouſneſſe, and that after this manner; 1. I labour by inquiring to finde out that righteouſneſſe, which God requireth of mee. 2. I ſtrive for a willingneſſe of minde and heart, to ſet thereupon, with all delight: which that I may doe, 3. I fetch power from Chriſts reſurrection, conſidering and beleeving, that he revived and roſe againe, for this very end, namely, to procure, and give to all that are his, ſtrength and power to live unto righteouſneſſe; Rom.6.4. and therefore that it is as impoſſible for any ſuch to want this power, as for Chriſt to die in vaine. 4. I apply this power to my ſelfe,

ſelfe, whereby the breath of ſpirituall life comes into my ſoule, and that after this maner: * Seeing I beleeve that Chriſt roſe for mee, as verily as hee is my Saviour, ſo verily muſt I, and ſhall I, ſhew forth this ſpirituall power in the practice of Pietie, and righteous living: Thus then there is a ſpirituall paſſion and reſurrection in mee (as there is in every true beleever) anſwerable to the paſſion and reſurrection of Chriſt; as hee died for ſin, and roſe againe for righteouſneſſe, ſo I die to ſinne, and riſe againe to righteouſneſſe, in all the powers of my ſoule, and parts of my body, theſe being made the *inſtruments* of thoſe, *in righteouſneſſe unto*

* To beleeve that Chriſt roſe for mee, is to apply his reſurrection, as a ſoveraign plaiſter to my heart, which is of ſuch a vertue that it muſt needs worke in me his ſpirituall reſurrection.

Rom. 6. 13

unto God. And this briefly is that ſanctification which I finde in mee.

Min. And ſurely this is that, which whoſoever find in them, they are no leſſe than canonized in the Court of Heaven for Saints, and irrevocably regiſtred in Gods Calender of Saints. But what will you name in the next place, for a ſigne of your ſalvation?

Con. Repentance, which howſoever it doth not * really differ from ſanctification, yet in ſome reſpect (as * ſome have well obſerved) it doth, as being ſubordinate thereto, and proceeding there-from as the fruit thereof; for where the Lord infuſeth ſanctifying grace into the underſtanding, will, and

* *Non re ſed ratione. Polanus.*

* *Perkins.*

and affections of the Convert, then according unto this grace received, he worketh in turning to the Lord: and though repentance bee discerned before either faith, or sanctification; yet that hinders not, but that they are before it in * order of nature; like as in the morning, the light and sunne-beames are seene before the body of the Sun, and yet in order of nature it is before them, and they proceed from it. But to come neerer the matter: I repent me of my sinnes; for I turne from all sin to God, in heart, and desire, and labour to expresse the same by a carefull framing of my life in obedience to God, eschewing evill, and doing good, having respect unto all

* *Ordine naturæ.*

The fixth signe of salvation, taken out of Eze. 18. 21.

all Gods commandements. Now God hath promiſed, that hee which thus *turneth from all his ſinnes, ſhall ſurely live* for ever, *and ſhall not die* eternally; therefore hereby I know I ſhall bee ſaved: for this is a ſalve for all ſores, and a preſent remedy to cure all ſpirituall diſeaſes of the ſoule.

Min. All the doubt will bee, whether you doe truly repent, how can you make that appeare?

Con. Thus: Firſt, becauſe I grieve in my heart for my ſinnes, chiefly, in regard that thereby I offend my good God, who alwaies hath beene, and is abundantly gracious unto mee: this pierceth my ſoule, that I ſhould bee ſo undutifull toward

Five notes of true repentance.

Pſal. 51. 4.

Pſal. 119. 104.

ward him. Secondly, I hate, loath, and deteſt in ſome meaſure all ſin in my heart, bearing my ſelfe toward it as an enemy; and when I have beene overcome by the deceit thereof, I love it not the better, but hate it much the more afterward, when I have recovered my ſelfe againe. I deale with my ſin, as *Ammon* dealt with his ſiſter *Thamar*: who when hee had ſatisfied his wicked luſt, did hate her more than ever hee had loved her before, and thruſt her out of his company and preſence, as not abiding the ſight of her. Thirdly, I reſolve in truth, with a conſtant purpoſe, and ſettled determination, not to doe any thing that I know to be ſinne, and

Pſal. 115. 57.

ſo

ſo diſpleaſing to the Lord; the Lord he knowes, that I doe not purpoſe to maintaine my ſelfe in any known ſinne whatſoever. Fourthly, I ſtrive, and endevour in the whole courſe of my life, to forſake every knowne ſinne, and to come to the ſight of unknowne ſinnes, which as yet I have not taken notice of, that I may forſake them alſo. I doe as heartily deſire to forgoe my ſins, as to have them forgiven; to part with them, as to have them pardoned: whereas the man unregenerate will at no hand part with his ſinne: *for it is ſweet in his mouth, he hides it under his tongue, hee ſpares it, and forſakes it not, but keepes it ſtill within his mouth* (as *Zophar* ſpeakes)

Pſal. 119. 101.

Iob 20. 12, 13.

ſpeakes) hee will as ſoone part with a limme, nay his life, as with his ſweet ſinne: But for my part, I deſire that the blood of Chriſt may as well waſh away the filthineſſe of my ſin, as the guiltineſſe thereof. 5. I bring forth the right and kindly fruit of true repentance, namely, new obedience, which cannot poſſibly grow out of any other root than this: thus it is my continuall care to
Luk. 1. 16. walke in all the commandements and ordinances of the Lord without reproofe.

Min. But is not all this that you doe, for feare of Hell, and condemnation onely?

Con. No ſurely, but partly for love I beare to God; and partly for hatred I beare to ſinne: for though I knew there

there were no day of judgement, when men shal give an account of all their doings, and receive a full reward according therunto; or though I could be assured that there were no Hell to take vengeance on wicked doers, yet would I never commit those foule and filthy sins which I see some commit continually to my griefe: though they are well pleasing to sinfull corrupt nature, and so were to mee whiles I was carnall, now I doe abhorre them.

Min. It seemes you make true griefe for sin a signe of true repentance: shew me then how *godly sorrow*, which is onely in the faithfull, may bee known from *worldly sorrow*, which *causeth*

ſeth death, and was in *Cain*, *Saul*, *Ahab*, *Herod*, *Judas*, and may be in any reprobate.

Difference betweene worldly and godly ſorrow. Gen. 4. 13.

Con. He that hath godly ſorrrow is at leaſt perſwaded that his ſinnes are pardonable; not that they are *greater than may bee forgiven*, as *Cain* ſaid, but that they may bee pardoned by the infinitely farre-ſurpaſſing mercy of God. 2. Hee loves the Preacher, and other well-diſpoſed perſons, that tell him of his faults, that ſhew him his ſinnes; though happely reproving him ſharply for them: and he reverenceth and regardeth Gods Word the more, that hee ſees his ſin diſcovered, and condemned thereby: the contrary was in *Ahab*, who hated the

1 Kings 22. 8.

the Prophet, becauſe hee dealt plainely with him; and *Herod*, who deprived *John* the Baptiſt both of liberty and life, becauſe hee touched his coppie-hold, in reproving his inceſtuous life. 3. Godly ſorrow drives a man neerer to God by prayer, and makes him ſeek to the Miniſter, and to the godly-wiſe for counſell; to the word, and ſpirituall meanes for comfort: but the ſorrow of the World drives a man further from God and the meanes; as in *Saul*, who went to a Witch, and *Judas* who hanged himſelfe, both of them haſting to get as farre from God, as the moſt remote place in all the world, even hell it ſelfe could make them. Fourthly

Mat. 14. 3, 4.

ly, The ſorrow of him that is truely penitent, is moſt occupied about the [a] evill of ſin; the ſorrow of others, moſt about the evill [b] of puniſhment, all their care and thoughts are taken up therewith: and were it not for that, the evill of their

[a] *Malum culpæ.*

[b] *Malum pœnæ.*

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Pſal. 115. 57.

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[a] *Malum culpæ.*

[b] *Malum pœnæ.*

Min. You named new obedience for a note of true repentance, and that not amiſſe, if it be true, unfained, and of the right kinde. But how prove you this?

Five notes of true obedience. Pſ. 119. 6.

Con. Firſt, becauſe it is obedience of the whole man, inward as well as outward: for a true obediencia-ry unto God muſt be both ſound and ſtraight; ſound in heart,

heart, and ſtraight in life, all over obedient, though he bee not perfect. Secondly, it is obedience, yeelded to the whole Law of God, to precept as well as promiſe, and to one precept as well as to another: whereas they which are falſe hearted in obedience, are alſo lame therein, and will bee diſpenſed withall in ſome things; they can be content that ſome of their ſinnes ſhould die, with the leane cattell ſlaine by *Saul*, but they have ſome one or two, or more fat ſins, which they will needs have ſpared. I praiſe God (in humility I ſpeake it) I have no ſuch reſervation in my obedience; but that my maſter-ſins, and darling ſins, ſhould be

1 Sam. 15. 9.

be put to the ſword, as well as others of inferiour ranke. Thirdly, it is performed in the whole courſe of my life; it doth not take me now and then at times, like the fit of an Ague, but is conſtant and continuall. For a man may croſſe the way to heaven oftentimes, in and out, and yet never come thither; but hee that holds on conſtantly in the way, ſhall be ſure of heaven. This true obedience in all theſe reſpects is Catholike, that is, univerſall: and they, and none but they, deſerve the name of good Catholikes indeed, which are carefull to yeeld to God this true and univerſall (though imperfect) obedience.

Min. Hitherto you have men-

mentioned ſuch graces as are more generall, and concerne the whole perſon renewed: now if you thinke good, alledge ſome ſpeciall graces which make their abode in ſeverall ſeats of the ſoule: and firſt for knowledge, which reſideth in the mind, is not this a ſigne of ſalvation which you diſcerne in your ſelfe?

Con. Saving knowledge is indeed a true ſigne, which is called *the unction of the holy One*, and Chriſts *eye-ſalve*; becauſe the underſtanding, being as it were annointed therewith, is inlightened to ſee and diſcerne thoſe things which before it neither did nor could; it comprehendeth *ſpirituall underſtanding*, (that

1 Joh. 2. 20.
Rev. 3. 18.
Col. 1. 9.

(that is, a right conceiving of the truth of God) *and wisdome*, (that is, a right applying thereof, wisely and discreetly, to all our particular actions, for the right ordering thereof:) this knowledge of *God is life eternall*; both because it is the beginning thereof, as also because it is the meanes whereby we attaine thereto. Now then seeing I have found this knowledge, I am sure I cannot lose eternall life.

The seventh sign of salvation taken out of John 17.5.

Minister. Every one is a beast by his owne knowledge: hee therefore that wants this knowledge of God, doth not much differ from a brute beast: and better were it to be borne a beast, than being borne a man,

Prestat nasci jumentum quàm comparari jumento.

man, to become thus like a beast. But how doe you prove that yours is this saving knowledge, and not rather that common knowledge of Gods Word and Religion which may be in the very Reprobates?

Five notes of true saving knowledge.

Con. This will appeare the better by comparing them together. First then, the common knowledge which may be found in Reprobates is generall: they understand spirituall things in a generall confused manner; not unlike the blind man cured by our Saviour, who at the first opening of his eyes saw men aloofe off walking as trees: they cannot abide to bring it home to themselves; but I apply my knowledge to

Mat. 8. 24.

my ſelfe, deſiring to know chiefly how things ſtand at home in my owne ſoule. Secondly, their knowledge is partiall; they deſire not to be acquainted with all the waies of God, but are, and will be wilfully ignorant of ſome things; they will not know that to be evill, which they like well of, nor that to be good which they doe diſlike, though it be made plaine and evident unto them: but I deſire to know the whole truth of God, yea, that which is diſreliſhing at the firſt unto me. Thirdly, their knowledge puffes them up with pride; they be not a little proud thereof: but mine humbles me; for the more light of knowledge ſhineth

in

in me, the more I ſee the corruptions of my heart and life thereby, which miniſter greater matter daily of humiliation to mee. Fourthly, all that they know, or ſpeake, is onely from heare-ſay; for they have no experience thereof in themſelves: they know and learne Gods truth by rote, but I learn it by heart, my knowledge is experimentall, I find the truth thereof in mine own experience. Fifthly, their knowledge is not joyned with conſcionable practice: whereas that is but raw knowledge that is not well digeſted into practice: theſe two ſhould alwayes goe inſeparably together: for knowledge without practice

ctice is lame, and practice without knowledge is blind. And if the lame and blind were hated of *Da-*
2 Sam. 5. 8. *vids* foule, much more are theſe hatefull to the foule of the Lord, as an abominable ſacrifice: but my knowledge is practicall, it walkes upon the feet of my practice, and my practice ſees with the eyes of my knowledge: *hereby we know that we know God, if we keep his Commandements*, 1 *John* 2. 3. Though then there be many which know Chriſt to profeſſe him, which notwithſtanding ſhall not be knowne of him (for he will ſay unto them in
Mat. 7. 23. that day, *Depart from me, I know you not*, becauſe they have not the ſaving know-

ledge

ledge of him) yet I can thus bring proofe, that I rightly know him, or rather am knowne of him, whereby I also know that I shall hereafter live and reigne for ever with him. Gal. 4. 9.

Min. Thus it appeares, that the true knowledge of Christ doth counterpoize, yea, and farre excell all other knowledge whatsoever: for if one know Christ, it matters little though he be ignorant of other things; but if he be ignorant of Christ, it matters nothing though he know all things: wherfore the wisest worldly men, with all their knowledge, shall perish for want of knowledge. So that I can well assent unto him, who saith, that the know-

Greenham.

ledge of God is as neceſſary an Art for Chriſtians, as the Art of husbandry is for husbandmen. Now if you thinke good, name another ſpeciall grace as the ſigne of your ſalvation.

The eighth ſign of ſalvation taken out of Rom. 8. 24.

Con. I have a true hope of eternall life: which whoſo have, they ſhall be ſaved: for *we are ſaved by hope*, as ſaith the Apoſtle. This grace alſo the Lord of his mercy hath vouchſafed me to be as *an anchor to my ſoul, both ſure and ſtedfaſt*, to hold me to the port, that I be not driven backe with boiſterous ſtorms; and that beares up my head above water, in the ſeas of dangers, in this preſent world, that I ſinke not.

Heb. 9. 12.

Miniſt. But the hope of

moſt

moſt men is a falſe hope, and deſperate madneſſe, (as if a man having his throat cut, or being thruſt through the heart, ſhould yet hope to live, every body would be ready to deride his idle fancie, or at leaſt to pity his extreme folly) the hope of ſuch *ſhall periſh and be cut off, and their truſt ſhall be as a ſpiders web.* How know you then that yours is a true hope? Joh. 8. 13, 14.

Con. Truth it is, that the common hope of men is ſuch, that they doe rather dreame than hope: and though they thinke they have faſt hold of it in their hearts, yet it is but as a child that catcheth at the ſhadow on the wall, he thinkes he holds it faſt clo-

ſed in his hand, but when he openeth his hand there is nothing in it; ſo when their hearts ſhall be laid open before God, the ſhadow-like hope being vaniſhed, there ſhall be no ſuch thing found in their hearts, and they ſhall have hope to ſeeke, when it ſhall be too late to find it. First therefore I prove that my hope is true, from the foundation whereon it is grounded, and that is Faith: for as it is impoſſible for a mighty Caſtle to hang in the aire, or to ſtand without either ground or foundation: even ſo, and much more impoſſible is it for hope to be or abide without faith. Such therefore as boaſt of hope, and are barren

4. Notes of true hope.

Heb. 11. 1.

barren of faith, may well be said to dreame of building castles in the aire. I contrariwise beleeve, and therefore doe I hope, apprehending the promises of God by faith, and so hoping and looking for the performance and accomplishment thereof: which faith, the ground-worke, I have formerly proved to be effectually begun in me. Secondly, true hope followes an effectuall calling: for first, God calls men to salvation, and then he gives them to hope for it: therefore the Apostle stiles it, the *hope of his calling*. Such therefore as hope for heaven, not being effectually called unto it, come before they are called, and are like

Eph. 1. 18.

like to speed accordingly.
Esth. 4. 11. It was death to rush into the presence of *Ahasuerus* uncalled, and sure eternall death shall cut them off short of comming home, which thinke to rush rudely into the *Holiest of all*, the inner Court of God almighty, even the highest heaven, being never inwardly and truly called thither: but well may I hope, for I am truely called, as I have also proved before. Thirdly, my hope makes me use diligently all good meanes appointed by God for the obtaining of salvation: for he that hath good hope to obtaine his wished desire, will shew it by his industrious use of the best meanes for the compassing thereof:

thereof: so he that in the morning hopes to be fifty miles off by sunne-set, will not sit him downe, or lay himselfe to sleepe, but get on horse-backe, and be riding onward on his way; and hee that hopes to live long, will not starve himselfe, but use the best diet for preserving his life. Fourthly, it makes mee fit my selfe by holinesse for that which I hope for, namely, the full fruition of the glorious presence of the perfectly pure and holy God in heaven: according to that of the Apostle, *Every one that hath this hope in him, purifieth himselfe, even as God is pure:* Not unlike to one who hoping to get accesse into the

John 3.3.

presence

preſence of the King with his petition, doth addreſſe himſelfe in all ſutable manner, both in apparell, behaviour, and ſpeech, for the preſence of his Soveraigne.

Min. It appeares your hope is ſound and good,

Rom. 5. 5. even that *which maketh not aſhamed: and the God of hope fill you therewith, and*

Ro. 25. 13. *grant that you may abound therein through the Holy Ghoſt.* But by what other ſigne doe you know that you ſhall be ſaved?

Con. I find in my heart a true love of God: now I have learned out of the

Jam. 1. 12. Word, that *the Lord hath promiſed the crowne of life to them that love him, &c.* I make no queſtion but he will

will be as good as his word, who never failed therein since the world began, therefore I know that the crowne of life is mine.

Minister. All say they love God, and professe great friendship to him: *nevertheless* most *flatter him with their mouth, and lye unto him with their tongues, for their heart is not right with him.* How know you then that you love him in truth?

Psal. 78. 36, 37.

Convert. Whereas there are three things in love, affection to the thing beloved, a desire of conjunction with it, and a well pleasing contentment taken in the enjoying of it; all these I find in some measure in me toward my God, so that I know

7. Notes of true love of God.

I know I love him truely: which I further prove by these notes: First, because I prize and estimate him above all earthly things; yea, mine owne life: so that I can truely say with that

Eus.2.c.36. blessed Martyr *Ignatius*, I esteeme no visible thing, nor yet invisible, so that I may have Christ: *Yea,*

Phil.3.8. *doubtlesse, I count all things but losse* in comparison of him, *and doe count them but dung, that I may win him.* Neither is this a mercenary love, hired with the wages of reward: for though there were no Heaven, O Lord, I would love thee: but seeing there is a Heaven, I will account of it, and labour to obtaine it; yet still will I love thee for thy

thy goodneſſe ſake, O Lord: for thou thy ſelfe art reward enough, though there were no more. Secondly, I am carefull and unfainedly deſirous to pleaſe the Lord in all things; even as we ſee that men are loth to croſſe or diſpleaſe thoſe whom they entirely love and affect. Hereupon I give my ſelfe to love that which he loveth, and to hate that which hee hateth. *Hee loveth righteouſneſſe, and hateth wickedneſſe:* and ſo doe I, though not in equalitie (for that is impoſſible) yet in ſimilitude and conformity, for it is required and expected, as the Prophet ſaith, *They that love the Lord hate evill:* thus I endeavour my ſelfe, *as*

Pſal. 45. 7.

Pſal 9. 10.

1 Joh. 4. 17

God is, even ſo to be in this world. Thirdly, a man may know his love to any thing by the zeale and heat of affection, whereby he is carried to that thing which he loveth. Thus every man is tranſported, and as it were eaten up with one zeale or other: ſome with the zeale of pleaſure, as *Eſau* was, who for a meſſe of pottage ſold his birthright; ſome with the zeale of honour, as *Abſalom* was, who for to get a Kingdome, ſought to draw bloud of his owne father; ſome with the zeale of money, as *Judas* was, who for his thirty pieces ſold his Lord and Saviour. By my zeale I know my love to God: for though I be not

not eaten up with zeale as *David* was (Oh I would I were ſo too) yet I feele it burning within me, as *Jeremiah* did, *My heart is hot within me, and the fire kindled*: my zeale carrieth me to God. Fourthly, I love his Word and Sacraments, Prayer, and all other holy exerciſes: whereby as I have gracious intercourſe and heavenly conference with the bleſſed Trinity; ſo in eſpeciall with Chriſt my well-beloved, who therein cauſeth me to heare his ſweet voice, and to ſee his lovely countenance: for which cauſe I alſo love the Houſe of God, ſo that I can no leſſe heartily, than merrily, ſing the note of the Prophet *David*,

Pſal. 69. 9.

Jer. 20. 9.

Pſ. 119. 97. *Qui diligit legem, diligit Regem.*

Pſal. 26.8. *David, O Lord, I have loved the habitation of thine houſe, and the place where thine honour dwelleth:* and another of the ſame, *O Lord of* Pſ. 84.1, 2. *Hoſts, how amiable are thy tabernacles! my ſoule longeth, yea, even fainteth for the Courts of the Lord: my heart and my fleſh cryeth out for the living God.* Fifthly, Mat. 10.40. I love his meſſengers and Embaſſadors the Preachers of his Word, which are ſent unto me from God to treat about concluſions of peace, 2 Cor. 5.20. *beſeeching mee in Chriſts* Eſay 52.7. *ſtead to be reconciled to God. O how beautifull are the feet of him that bringeth theſe good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation to mee!* Sixthly, I long

long for the comming of Christ, not as though I could no longer beare (for impatience) the miseries of this life, which are but light in comparison of the weight of glory, but that I might be married for ever unto Christ, my Love, in perfect joy, and hearts delight, being now but espoused onely to him, and that I might be perfectly freed from all sinne (whereby I grieve both him and my selfe) and alwayes praise his name in heaven: *How long Lord, how long?* Thou hast said, *Surely I come quickly. Amen. Even so come Lord Jesus.* Rev. 22. 20

Min. Thus it appeares, that the love of God will warrant a man (as it doth you)

you) no leſſe than heaven. But what ſay you now of love to Gods people? may not that be ranked among the evidences of your ſalvation?

Con. Yes without doubt. For *hereby wee know* (ſaith Saint *John*) *that wee have paſſed from death unto life, becauſe we love the brethren:* theſe doe I love, that is, the children of God, and ſuch as are godly, and theſe will I love for ever, knowing that love is ſuch a debt as I ſhall be alwayes owing; and yet I muſt, and will be ever paying: I will ſtrive to be rather a creditour, than a debitour herein, and will not onely returne to the Saints of God the love of love, the ſame meaſure that

The tenth ſign of ſalvation, taken out of 1 Joh. 3. 14

that I receive from them, but even usury and advantage of love: and I would to God there were as many payed use for love, as doe in these dayes pay use for money. Then should they be no whit impoverished, lesse in the usurers bookes, and more in Gods: and so would it be a better world.

Minister. Whereas you say you love the godly, it may be that is only because they are friendly to you, or because you receive, or hope to receive some outward kindnesse and benefit from some such: if your love be no other than this, it is but selfe-love, being grounded meerely upon your owne private commodity

moditie: and this kind of love may be found in an unregenerate and carnall man.

Con. It is not so with me; for though happely I may regard some such for some such respect as you name, yet if I should not love the child of God for his owne sake, and for his and my fathers sake, more than I love my worldly friend for my commodities sake, or my kinsman for neerenesse of bloud, I should be void of any sparke of true heavenly love. Therefore I chiefly love the godly for their goodnesse and godlinesse sake: the ground of my love unto them is the image of God in them. This is that divine load-stone which drawes

drawes my affection toward them.

Minister. How can you make it appeare, that you love them with a right affection?

Con. Thus: 1. Because I love some such in the * abstract, even when they are severed and separate from all externall respects and grounds of love to meeward: as when I heare or read of the zeale, piety, constancie, heavenly vertues, and gracious endeavours of the worthy servants of God, such as I never knew, nor had any dealing with; yet I finde that I love them, and feele the affection of my heart spreading it selfe towards them, to embrace them: which

In abstracto.

4. Notes of true love to Gods children.

cannot bee for carnall reſpects, nor worldly hopes, for it may be ſome of them are dead and gone; and thus I love the Saints departed, which are now in heaven: ſometimes alſo I have knowne and loved ſome worthy Chriſtians, who then have flowed with worldly proſperity, but after have fallen to a very low ebbe of great adverſity: when the world hath bid them adieu, and friends, wealth, goods, have altogether taken their leaves; yet then have I loved them as dearely as ever I did before: whereby it appeareth that my love was not grounded upon worldly regards, which all forſooke them; but upon their goodneſſe

and

and godlineſſe, which ſtill continued with them. Secondly, I much affect the godly, and delight exceedingly in their company, yea of ſuch as are nothing of kin unto me, that *we may be edified through our mutuall faith*; whereas I care not for the company of others wanting true godlineſſe, though they may bee perhaps of my very neare kindred. So that I can truly ſay, *As for the Saints that are in the earth, and the excellent, in them is all my delight*: but as for others, *I have hated the aſſembly of evill doers, and will not ſit with the wicked*: and if of neceſſity I bee forced to bee in their company, then am I ready to wiſh with the Prophet,

Ro. 1. 12.

Pſal. 16. 3.

Pſ. 26. 4, 5.

O that I had wings like a Dove, then would I flye away, and be at reſt: or if this (O) will not ſet me at liberty, then I take up *woe* to expreſſe my miſery, *Woe is me that I ſojourne in Meſech, that I dwell in the tents of Kedar.* 3. I have a fellow-feeling of the miſeries of the Saints, my deare Chriſtian brethren and ſiſters, which workes in mee compaſſion, and makes my heart even ake, and bowells yearne within me, to ſee their grief, and behold them in neceſſity. Whereby I perceive that I have the true affection of a fellow member: *for if one member ſuffer, all the members ſuffer withit.* Fourthly, I finde in me a willingneſſe, in ſome meaſure, to impart my

Pſ. 120. 5.

1 Cor. 12. 26.

my ſelfe unto them, in life and goods, ſoule and body, ſo farre as I can, to afford them helpe and ſuccour: for, as it is truly ſaid of faith, * it is wholly copulative, wholly imployed in coupling us to Chriſt: ſo may it as truely be ſaid of love, that it is * wholly communicative, imployed in imparting it ſelfe, and what it hath, to others for their good. Faith is as the leads and pipes to bring in; and love is as the cocke of the conduit, to let out. Now for as much as my love is thus communicative to the children of God, becauſe they are his children, hereby I alſo ſee, that it is of the right kind.

Fides tota copulativa.

Charitas communicativa.

Miniſter. Alledge ſome other ſure ſigne of your ſal-

vation. For the more, the better man: the richer you are in the true treasure, the more comfort may you have thereby.

The eleventh sign of salvation, taken out of Ps. 145. 19.

Con. The Lord hath promised to *fulfill the desire of them that feare him*: and that *hee will heare their cry, and will save them.* Now I find in some measure in me the true feare of God: and though I say not of my selfe as the Scripture saith of *Obadiah*, that *hee feared God greatly*; yet this I can say, that I desire to feare God greatly; and this I dare say in despight of the Divell, that I feare God truely. Therefore I shall bee saved certainly, according to Gods holy Word of truth.

1 Kin. 18. 3.

Min. Saint *John* tells us, that

that *there is no feare in love, but that perfect love casteth out feare.* Seeing then you love God, how can you be said to feare him? How can these two stand peaceably together? Joh. 4. 18.

Con. Very well: for there is a twofold feare of God: the first is a slavish and servile feare, in horrour to dread his Majesty, as a severe revenging Judge, either executing his judgements, or ready to take vengeance on his enemies. This all impenitent persons, and the Divels feare him, and onely thus; and therefore hate him, wishing there were no God. And this is the meaning of Saint *James*, when he saith, *The Divels beleeve and tremble.* This Jam. 2. 19.

ſecond is a child-like feare, in awfull reverence, and love toward God, to bee carefull not to offend him: now this feare is the true and naturall birth of love; being bred and brought forth of it. Looke then, as *Sarah* caſt out *Iſmael*, the ſeed of the bond-woman, but would not caſt out her owne deare ſonne *Iſaac*: even ſo the love of God doth caſt out of mee by degrees the ſeed of bondage, the ſlaviſh feare, but not her owne birth, the awefull and holy feare of God: but cheriſheth and nouriſheth this continually in me, and is as a nurſe unto it; ſo that now I feare not ſo much that God will condemne me, as that I may not offend him

ſo

ſo good, ſo loving a father to me: even as a good ingenuous child feares to offend his father for very love, but feares not that his father will cut his throat, or murder him, ſeeing he knowes hee loves him dearely.

Miniſter. Many ſay they feare God, and yet doe but lye againſt the truth: how know you that yours is this true childe-like feare of God?

Con. Firſt (as I have ſaid) becauſe it followes upon the former ſigne of ſalvation, namely, the love of God, and is an inſeparable companion thereof, as another *Ruth* hanging upon her mother *Naomi*: for love in feare, and feare in love, is

Sixe notes of the true feare of God.

Ruth 1. 16, 17.

a ſound teſtimony of the true feare of God. Secondly, it worketh in me marvellous humility towards God, and cauſeth mee in awfull reſpect unto his glorious Majeſty, to abaſe my ſelfe as ſinfull duſt and aſhes before his bleſſed preſence, as *Jacobs* feare of his brother *Eſau* made him humble himſelfe, and bow to the ground ſeven times before him. Thirdly, it makes me affraid of ſinne, and to flie from it as *Moſes* fled from his rod when it became a Serpent: it makes me feare to commit ſin ſecretly as well as openly, (for though no eye doe ſee me, I ſet the Lord alwayes before me) as it kept *Joſeph* from committing folly, though

Gen.33.3.

Exod.4.3.

Pſal.16.8.

Gen.39.9.

though he might have done it closely and covertly enough. Fourthly, it makes me hate sinne: for *the feare of the Lord* (saith *Solomon*) *is to hate evill*; yea, inward corruptions, which sticke in the cranies of the soule, and cannot be deferied but by a very narrow search: it causeth my heart to rise up against rebellious lusts, which lye lurking within; as secret Atheisme, pride, vaine-glory, hypocrisie, envie, and the like. Fifthly, it makes me *depart from every evill way*, and from iniquity, to breake off the practice of sinne in the course of my life, to be a discontinuer in the *way of sinners*, and a resident in the paths of righteousnesse. Sixthly, this true

Pro. 8. 13.

Pro. 3. 7.

Psal. 1. 1.

true feare of God dispelleth (so far as it prevaileth in me) all other false feares, as feare of men, of poverty, of disgrace, of death, &c. whereas men void of the feare of God, are full of fond and foolish feares; they feare the crossing of an Hare, the howling of a Dog, thy crying of a Raven, Fairies, yea, fancies, and their owne shadowes: as therefore the wicked man may justly feare every thing, because he feares not God; so contrariwise, the righteous man needes feare nothing else, because he feares him. This one thing then will I feare, that I may feare nothing but God: and that I may rightly feare him, *O knit my heart* so neere *unto thee*,

Psa. 86. 11.

thee, O Lord, that I may feare thy Name.

Min. I am glad to see you so well stored of this divine grace and rare commodity, the feare of God. Oh, I would many thousands had more of this good ware in their store-houses, their hearts. But how else are you assured that you shall be saved?

Conv. The Lord of his goodnesse hath given me to taste of the first-fruits of the heavenly Canaan already, as a pledge of the plenary possession thereof hereafter: he hath given me that spirituall joy which is a heaven upon earth. And like as the cluster of grapes brought from the brooke Eschol, with other fruits, was. Num. 13. 23.

was an earnest to Israel of the future inheriting of the earthly Canaan: even so is this joy to me of inheriting that goodly, that heavenly Land (whereof this is some of the right fruit) the Kingdome of glory. And I can bring Saint *Peter* to be bound for my truth in this point; for thus hee speakes of them that *rejoyce with this joy unspeakeable, and full of glory*, that they shall *receive the end of their faith, even the salvation of their soules.*

The twelfth sign of salvation, taken out of 1 Pet. 1.8, 9.

Minist. True joy (I hold well) is a good pledge of heaven: but how prove you that yours is true joy? For who seeme more merry, more frollick, or jocund, than ignorant, worldly, yea,

yea, ungodly men: they seeme to have as light hearts as any, and indeed, in my judgement, too light to be poised, and settled with the weight of grace: in a word, too light to be good.

Con. Well have you said, that they seeme so joyfull; and now have you spoken the best you can of them: for indeed they seeme, and doe but onely seeme so: their joy is like the laughing of a man in his sleepe, who dreaming of some very pleasing delights, rejoyceth in his imagination thereat; but when he awaketh, he findeth no such cause: even such is the joy of the wicked, they doe but laugh in their sleepe, and

and the Divell ſhall give them ſuch a greeting and good-morrow one day, as ſhall make it manifeſt. And therefore well ſaith *Solomon* of ſuch, *Even in laughter the heart is ſorrowfull, and the end of that mirth is heavineſſe.* Now therefore that mine is not this baſe-borne joy, but of a nobler deſcent, but ſound and good, I prove it thus: Firſt, becauſe ſhee is an hand-maide to the right noble and renowned Lady, Faith: ſhe never goes alone, but is alwayes following her. For firſt, I beleeve through faith, that I am reconciled to God, and then hereupon I rejoyce, being thus at peace with him: and for this cauſe it is called, *The*

Pro. 14. 13.

Sixe notes of true joy.

joy

joy of faith. Secondly, it issueth out of the right veine and fountaine: it springeth out of the bitter root of godly sorrow, and griefe of heart for sinne: neither can any come to drinke of this water of life, this heavenly joy, till they have first drunke of the water of *Marah*, bitter, yet godly sorrow: as our Saviour tells his Disciples, *Your sorrow shalbe turned into joy.* Thirdly, it is fastened upon the right object: for I chiefly rejoyce in heavenly and spirituall things, as in God himselfe: I can say with the Prophet, He is *my exceeding joy:* And, *Lord lift up the light of thy countenance upon me, hereby thou hast put gladnesse in my heart.*

Phil. 1. 25.

Joh. 16. 20.

Psal. 43. 4.
Psal. 4. 7.

heart. I rejoice also in the Word of God. *as one that findeth a great spoile:* yea, *it is the very joy and rejoycing of my heart:* yea, then when it searcheth me even to the quicke, herein I find an hony-combe. I rejoyce in the grace of God wrought in me and others, as also in my owne and their salvation: *I rejoyce in the hope of the glory of God,* in the comfortable use of the Sacraments, in Prayer, Christian conference, in Psalmes and spirituall songs, making melody to the Lord. *I am glad when they say unto me, Let us goe into the house of the Lord.* I rejoyce in the welfare of Sion; yea, *I can preferre Jerusalem above my chiefe joy.* Fourthly, it is *the fruit of*

Pſ.119.162 Jer.15.16.
Pſ.51.12. Rom.5.2.
2 Chr. 30. 21.
Pſ.121.1.
Pſ.137.6.

the

the ſpirit, not of the fleſh, as carnall joy is, which cauſeth men to rejoyce onely or chiefly in their corne and their wine, their wealth and their honours, their pleaſures and their profits; this nature affords unto them. But I find in me a ſupernaturall joy in things divine and ſpirituall, which corrupt nature can take no liking of, much leſſe delight therein: therefore it hath beene wrought in me by a power divine, that is, the fruit of Gods holy Spirit. Fifthly, whereas the joy of the wicked is ſleight and ſhort, a flaſh and away, no better than the chirping of birds in a ſunne-ſhine day, mine is firme and durable; not like ſummer fruit, which Gal. 5. 22.

which holds good but for a time, for the ſummer-ſeaſon of proſperity: but my joy is laſting fruit, which ſtill holds good; yea, even in the hardeſt winter of greateſt adverſity I can *joy in tribulations*. Sixthly, it is a victorious joy: for when as griefe like lead lies heavie on my heart, preſſing it downe, then doth this joy lift up my heart in faith, together with myhands, eies, and voice, upward to the heavens, *above the mountaines, from whence my help commeth*: whereby appeares, it overcommeth griefe, and getteth victory over tentation. Thus I have that which is the very life of life, true joy: for life without this is hardly worthy

Rom.5.3.

Pſ.121.1.

thy the name of life.

Minister. This pawne of heaven, which the Lord hath put into your heart, I may not, nor cannot except against: therefore proceed unto another signe of your salvation.

Con. Patience under the Crosse may not be left out, nor forgotten, no more than it may be cast off, or forgone; well it deserves a roome among this good company of witnesses, all which give in evidence, that heaven is mine. That this is a sure signe of salvation, Saint *James* proves it, when he saith, *Blessed is the man that endureth temptation, for when he is tried, he shall receive the crowne of life.* And that it is in me, my conscience

The thirteenth sign of salvation, taken out of Jam. 1. 12.

ence proves it; therefore I am blessed: but more blessed shall I be when I receive the crowne.

Minister. Well may the crowne indeed be set upon the head of patience, so noble, and so conquering a grace: for Christian suffering is a noble kind of conquering; and he that so suffereth, no lesse than conquereth. And if you have also found this gemme in you, happy are you, provided alwayes that it be true patience. How prove you that?

Nobile vincendi genus est patientia: vincit qui patitur.

Con. First, because I doe not onely find out, but also find fault with any inclination or disposition toward impatiencie: I checke and controll my selfe for it: when

Five notes of true patience.

when it begins to ſtirre, I begin to ſtifle it, before it gather ſtrength, or get to head. Secondly, I doe not goe about to preſcribe to God the meaſure of afflicting me, nor yet the manner, meanes, or time of helping, eaſing, and delivering me: I can be content with the grace of God in the forgiveneſſe of my ſin, and ſanctification of his Spirit, though I want other things; and can receive the love of God with good contentment, though it came alone, or attended with the Croſſe. Thirdly, I more feare to doe the evill of ſin, than to ſuffer the evill of puniſhment for ſin: for to ſuffer affliction is not evill, but to commit ſin is

Malum pati malum non eſt: Malum facere malum eſt.

is evill: and I can be content ſtill to beare the puniſhment, ſo that the ſinne may be taken away. Oh I would not for any thing that the rod of God ſhould be removed, before the cure be throughly wrought. Fourthly, my patience goes accompanied with a profiting under the correcting hand of God: for firſt, it Rom. 5. 4. *brings forth experience*, both of the care, and love, and gracious dealing of God towards me, as alſo of my owne eſtate, and carriage towards him: and thus I come to have better acquaintance with God, and with my ſelfe: it alſo increaſeth my love toward him, and makes me cleave and cling faſter to him, as a child

a child doth to his parent, when he turneth away from it, and maketh as though he would goe away, and leave it to the Wolfe: it ſtrengtheneth my faith, and cauſeth me to relie more ſtedfaſtly on God in diſtreſſes for time to come: and a dram of tried faith is better than a pound of untried. Laſtly, it worketh in me reformation: I am not like wicked *Ahaz*, who *in the time of his diſtreſſe did yet treſpaſſe more and more againſt the Lord.* For I can truely ſay with the holy Prophet, *Before I was afflicted, I went aſtray, but now have I kept thy Word, O* God. Thus by patience I reforme my ſelfe, and thus *in patience I poſſeſſe my*

2 Chro. 28. 22.

Pſal 119. 67.

soule: therefore it is true patience.

Min. By what other certaine signe are you perswaded of your everlasting salvation?

First, the fourth sign of salvation, taken out of 2 Cor. 1. 22 Eph. 4. 30. Rom. 8. 16, 17.

Con. They which have received the *Earnest of the Spirit in* their *hearts*, are thereby *sealed unto the day of redemption*. This have I received, to wit, the infallible testimony of Gods holy Spirit, which beareth witnesse with my spirit, that I am the child of God, and so an heire of glory: seeing *God (who cannot lie)* tels me by his spirit, I shall be saved, I hold it, (as I am bound) for a necessary and a most undoubted truth.

Tit. 1. 2.

Minist. Thousands of ungodly ones have a perswasion,

sion, that they shall be saved, and none seeme more confident than they, and yet it is but presumption, and the illusion of the Divell in them; for they have no more true right to salvation, than *dogs* to the *childrens bread*: yea, and though they sweare to it too (as that they are ready enough to doe) yet you need not credit them, unlesse you will; and if you doe, it is but a lie: as if a woman that had a child should sweare she was a maid; or one that had a plague sore on him, should sweare that he were cleare; would you beleeve either of them for all their facing of the matter? sure you would not. How know you then that yours

is the teſtimony of Gods Spirit, and not preſumption, which is nothing elſe but the lying ſpirit of Sathan in the mouthes and hearts of all his children?

5. Notes of the true teſtimony of Gods ſpirit.

Con. Firſt, I prove it by the birth of it: for it hath beene wrought and planted in me, *contrary to nature*, by the Word of God, heard, read, meditated upon, and the like good meanes: whereas preſumption, like a ſtinking weed, growes of its owne accord out of the ranke ſoile of Nature. Secondly, as *Jacob* may be knowne by *Jacobs* voyce from *Eſau*, ſo may this be knowne by its voice; for it doth not barely tell me, I ſhall be ſaved, but proves it to me, and perſwades me by

all

by all theſe former ſignes which I have alledged, and divers others, whereas preſumption doth only ſuggeſt that conceit unto men, but proves it not; ſo that when they are asked why they thinke they ſhall be ſaved, they are not able to alledge any ſound ſufficient reaſon for the ſame. Thirdly, the witneſſe within me ſpeakes the ſame that the Word of God doth without me, both being the voice of the ſelfe ſame ſpirit of God, which cannot contradict it ſelfe; but preſumptuous preſumption ſpeakes contrary to Gods Word: for whereas the Scripture ſaith, *unleſſe a man be converted, he cannot enter into the Kingdome of God*: and, *The unrighte-* Mat. 18. 3.

1 Cor.6.9. Heb.12.14. 2Thes.1.8. Mat.22. Rom.8.27.

ous shall not inherit the Kingdome of God: and, *Without holinesse no man shall see the Lord*: and, that the Lord will *take vengeance on them that know him not, and obey not the Gospel of our Lord Jesus Christ*: yet presumption beares men in hand, they shall be saved howsoever, and is ready to buzze into their eares, O, alas good Sir, *pitie your selfe*, these things *shall not be unto you*. Fourthly, Gods spirit doth as well make intercession for me, as witnesse to me, and therefore brings me to God, making me pray earnestly and fervently to him from a sense and feeling of my manifold sins, with groanings which cannot be uttered: but presumption drives men further

further from God, neither worketh any such fervent prayer in them. Fifthly, Gods Spirit brings forth the fruits of the Spirit in me, as love, joy, peace, long-suffering, gentlenesse, goodnesse, &c. whereas presumption, as it is of the flesh, so it yeelds the fruits of the flesh, as adultery, fornication, uncleannesse, wantonnesse, hatred, variance, wrath, strife, envyings, murders drunkennesse, revellings, and such like. And these are the common fruits of these dayes, which grow more commonly in townes and houses, than crabs do in woods and hedge-rowes. They which bring forth such fruits as these, give heed to the Witch that speakes

Gal. 5. 19. &c.

within them, the ſpirit of Sathan, who tels them, they ſhall be ſaved as ſoone as the beſt, and they beleeve him: but I will heare what God the Lord will ſpeake; for he will *ſpeake peace unto his people, and to his Saints.* Yea, O Lord, let me heare this thy voyce within me, ſpeake lowder, that I may heare thee better; *O ſay unto my ſoule, I am thy ſalvation.*

Pſal. 85. 8.

Min. There may appeare as manifeſt a difference between the witneſſe of Gods holy ſpirit, and the lying ſuggeſtion of the Divell (to ſuch as are not wilfully blind) as is betweene light and darkneſſe, truth and falſhood. But leſt I be burdenſome to you, name one

ſigne

ſigne more of your ſalvation, and that ſhall ſuffice.

Con. It is no whit irkſome to the men of this world to looke on their gold and ſilver, their deeds and leaſes; nay, they take a marvellous pleaſure and delight therein: why then ſhould it be burdenſome to the children of God to view and looke over the marks of their ſalvation, ſeeing theſe are much more precious than gold that periſheth? But for as much as you require but one ſigne more, I will endeavour to comprehend all under one. In ſumme then: I perceive that I am one of thoſe whom God hath faithfully promiſed in his word to ſave: for though a number of men, yea, the

The fifteenth ſign of ſalvation.

greateſt number, thinke to get heaven, though they have neither ſcrip nor ſcrole to ſhew for it: yet I have both Gods Word and his Writing to ſhew, or rather his Word in writing, that heaven belongs to me. Now the Scripture is a true Copie and draught of the Booke of life, taken out of the Court of heaven by Gods owne hand, ſo that there can be no errour in it. Hereby I know that my name is written in the booke of life, becauſe I find my ſelfe inrolled in Gods holy Scripture, among thoſe to whom he hath promiſed eternall life.

Min. Indeed if you be of that number, there is no doubt but you ſhall be ſaved:

ved: *for he abideth faithfull, he cannot deny himselfe.* But are you sure that you are such a one? 2 Tim. 2. 13.

Con. Though all that I have hitherto said, and the signes which I have produced, drawne out of Scripture, and grounded thereon, doe verifie the same, yet (if you will give me leave) I will further prove it by other expresse Texts of Scripture (though the same for the most part in substance with that I have already said) that as you have seene my speciall evidences, truely taken out of the grand Copie, so now you may also see the grand Copie it selfe: *In the volume of which booke I find it written of me,* and that in sundry places, Psal. 40. 7.

that

that I ſhall be ſaved.

Miniſter. This would I gladly ſee. Proceed then to ſhew it.

Con. God in his Word hath promiſed, that *he will be nigh unto them that are of a broken heart, and that he will ſave ſuch as be of a contrite ſpirit:* he himſelfe hath undertaken the cure of ſuch. *He healeth thoſe that are broken in heart, and bindeth up their wounds* (as it is in the Pſalme) and a wonderfull cure indeed he will worke upon them: even then when all helps doe utterly give them over, he, like the good Samaritane, will bind up their wounds, and poure in the oyle of comfort, and wine of gladneſſe; he will take them in his

Pſ. 34. 18.

Pſ. 147. 3.

his armes, and bring them *into his chambers*; he will take the care of them, and work the cure on them; for none can doe it but he, none can cure throughly the heart-wound, and such as are sicke thereof, but only God. Such a one am I; I am bruised and broken in heart and spirit, and distressed in Conscience for my sinfulnesse and wretchednesse; having by my sins (O my sins) so many, great, and grievous, deserved no lesse than the heavie wrath of God. *O wretched man that I am, who shall deliver me* from sinne, that unwelcome guest, nay, that deadly enemy? *I thank my God through Christ*, for by him I have deliverance. Oh still vouchsafe, deare God,

Can. 1. 4.

Rom. 7. 24.

Rom. 7. 25.

God, to visit me thy poore patient; and though I be not worthy, with the Centurion, that thou shouldest come under my roofe, yet farre be it from me to say as
Luke 5.8. *Peter, Lord depart from me, for I am a sinfull man:* nay, rather therefore come to me, for I have the more need of thee; *the whole need*
Mat.9.12. *not the Physician, but the sick,* as I am: thou lookest for such a Patient, sweet Jesus, and I lacke such a Physician as thou art. Oh be pleased to come home unto me, poure forth some more of thy precious oile into my wounded heart. O spread a plaister of thine owne heart bloud, and apply it to my
Cant.2. foule. *Stay me with thy flaggons, and comfort me with*

thy

thy apples, for I am ſicke of love. My heart is wounded within me, but ſeeing thou haſt promiſed, I know thou wilt performe it, that thou wilt cure me, that thou wilt ſave me being thus perplexed in my ſoule for my ſins.

Min. How elſe can you prove your ſelfe to be ſuch a one as God hath promiſed to ſave?

Con. He hath promiſed to *give to him that is athirſt, of the Fountaine of the water of life freely*; that is, he which earneſtly deſires the favour of God, through Chriſts righteouſneſſe, to the inheriting of eternall life, ſhall be aſſured thereof, to the allaying of the ſcalding heat of his boiling conſcience, and to the endleſſe comfort Rev. 21. 6.

comfort and ſalvation of his ſoule: thus I doe thirſt, I doe no leſſe truely than earneſtly deſire ſalvation. Firſt, in the right place, preferring it before all things in the world. Secondly, to the right end, that I might be wholly freed from ſin, and perfectly glorifie God in Heaven. And thirdly, in the right manner, as well deſiring the meanes that leade thereto, as the end whereto they leade. Hereupon it is that the more grace I receive, the more I hunger after, and that I have alwaies ſuch a ſpirituall drought and unſatiable thirſt after Chriſts moſt precious bloud and perfect righteouſneſſe, that my ſinfull ſoule may be cloathed with this fine white

3. Notes of the true deſire of ſalvation.

white garment and gorgious attire; and oh how I long after the favour of God: and like as the Disciples said unto our Saviour (when hee told them of the bread of heaven) *Lord, evermore give us this bread:* so I, having tasted the sweetnesse of Gods favour, cannot choose but pray, Lord, give me evermore to enjoy this thy favour: yea, *Even as the Hart panteth after the water brookes, so panteth my soule after thee, O God: my soule thirsteth for God, for the living God, like to the thirsty Land.* Well, yet his Word is good, *Hee satisfieth the longing soule, and filleth the hungry soule with goodnesse,* and this is my comfort.

Joh. 6. 34.

Ps. 42. 1, 2.

Ps. 107. 9.

Min. Whom else hath God

God promiſed to ſave?

Con. *Bleſſed* (ſaith our Saviour) *are the poore in ſpirit, for theirs is the Kingdome of heaven:* and, *Bleſſed are they that mourne, for they ſhall bee comforted.* Theſe poore ones, and theſe mourners, are they which are humble and lowly in ſpirit, ſeeing and feeling their ſpirituall wants and poverty, their ſins and miſerie, being heartily ſorry for, and bewailing the ſame; and ſo deſpairing as touching any goodneſſe of their owne, betake themſelves wholly to the mercy of God in Chriſt: which mercie of God is like the beautifull gate of the Temple, whereat the poore Cripples lye, yea, lazars, and multitude of impotent

Mat. 5. 3.

Ver. 4

Acts 3. 2.

impotent folke, blind, halt, withered, ſpirituall beggars, wofull creatures, poore ſinners, humbly craving an almes at the hand of ſo pitifull a God. And well doth Gods mercy deſerve to be called the beautifull gate of heaven, for hereby only doe penitent ſinners enter into the preſence of God, *to behold the beauty of the Lord*, and to enjoy the bleſſed viſion for ever in heaven. Thus doth a poore creature lye daily at Gods beautifull gate, knocking, craving, crying, *Have mercy upon me, O God, have mercy upon mee: According to the multitude of thy compaſſions put away my iniquities: Incline thine eare, O Lord, and heare me, for I am poore and needy: O bow downe*

Pſal. 57. 1.
Pſal. 51. 1.
Pſal. 86. 1.
Dan. 9. 18.

downe thine eare and heare, open thine eyes and ſee, for
Pſ.102.4. *my heart is ſmitten and withered like graſſe, and I am*
Pſ.25.16. & 18. *in great miſerie: O turne thy face unto me, and have mercy upon me, for I am deſolate and afflicted; looke upon my affliction, and my pain,*
Pſal.41.4. *and forgive all my ſins: O turne unto me, and have mercy upon me, heale my ſoule, for I have ſinned againſt*
Dan.9.19. *thee: O Lord heare, O Lord forgive, O Lord hearken and doe; deferre not for thine own ſake, O my God.* Thus am I poore in ſpirit, and thus doe I mourne, and therefore the promiſe of bleſſedneſſe belongs to me, and I have as good right unto it as any poore ſinner whatſoever; for the poorer the ſinner is

in

in ſpirit, and the greater beggar he is, the better right he hath hereunto: ſo then I am bleſſed (according to Chriſts owne words) becauſe I ſhall be bleſſed.

Min. Whom elſe hath God ſaid he will ſave?

Con. Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved, as witneſſeth the Apoſtle: that is, whoſoever not only in outward miſeries, but alſo, and that eſpecially, in ſpirituall diſtreſſes, ſhall pray unto the Lord in faith, both as concerning his power and will to help, and ſhall heartily, in truth and ſincerity, call upon God for the gifts of his holy ſpirit, more firmely to beleeve, ſoundly to repent, zealouſly to practiſe, patiently Ro. 10. 13.

patiently to suffer, constantly to persevere, such a one shall certainly be saved: for thus he takes Sanctuary in this strong Tower, called *the Name of God,* which is far enough out of the reach of Sathans gunshot: and well may we call it sure-hope, or sure-defence, for though a man be pursued with fiercer and more furious rage of Sathan than ever any man-slayer was, by the avenger of bloud, to the City of refuge; yet if he can but get shelter under the Name of God, by hearty invocating and calling thereupon, then he is safe enough; for the Name of the Lord is a *strong tower, the righteous runneth into it, and is safe:* and the truth is, whenever a poore sinner,

Rom. 8. 10.

Pro. 18. 10.

sinner, being forcibly assaulted by Sathan, and very hard put to, finding in himselfe no power to withstand, shall unfainedly crie to the Lord for aid, he shall be preserved: yea, and yet more, whosoever fearing that he hath not faith, nor any saving grace, that he is not in the favour of God, nor his sins pardoned, and that his soule shall not be saved, if he can but find a heart to pray unto the Lord for these things with an honest and upright mind, as sure as the Lord is true, he shall be saved, and that by vertue of this promise of God, *Whosoever shall call upon his Name, shall be saved.* For thus he flieth unto this strong Tower, where he shall be preserved Rom. 10. 13.

ſerved ſafe a while, and after ſhall be removed by the guard of good Angels to the Palace of None-ſuch in the Kingdome of Heaven, which is a priviledged place, where ſin, Sathan, the fleſh, and the world, have nothing to doe, and therefore hee ſhall not be there moleſted by any of them in the leaſt meaſure. Now I am one of them that doe thus call upon the name of the Lord, and that daily, when I feele my ſelfe oppreſſed by ſin and Sathan, and can find very ſmall, or (to my thinking ſometimes) no grace at all in me, yet then can heartily pray unto the Lord for his help and ſaving grace, that I may be ſaved, therfore I ſhalbe ſaved.

Min,

Min. To whom elſe hath God promiſed ſalvation in his Word?

Con. Chriſt hath promiſed, that *he which overcommeth, ſhall ſit with him in his Throne*; that is, he that holds out to the end, continually reſiſting and fighting againſt his ſpirituall enemies, the World, the Fleſh, and the Divell, ſhall have (though not equall glory) yet fellowſhip with Chriſt in glory everlaſting: thus doe I daily fight that I may overcome. Firſt, I account my ſelfe a ſpirituall ſouldier, bound and ſworne to my Captaine the Lord Jeſus, of whom I have alſo taken preſſe-money, the Sacrament of Baptiſme, and weare his colours, the profeſſion of Chriſtianitie, and Rev. 3. 21.

know there is martiall law, eternall death for me, if I ſhould flie from my Captaine.

Secondly, I take notice of the manifold traines and plots of my forreigne enemies, the world and the divell; and the treaſons and trecheries of my domeſtick foes, the fleſh that rebell, my head-ſtrong paſſion and unruly luſts, thoſe traitours. I ſee and obſerve how they every where lay ſnares for me, *and ſpread nets in my pathway, and ſet grins for me, purpoſing to cauſe my ſteps to ſlide*, and to overthrow my ſoule; theſe doe I ſee: whereas men of the world ſee no ſuch ſnares laid in their wayes by their ſpirituall enemies for the intrapping

Pſ. 140. 5.

ping of their ſoules, and the murthering thereof: for ask them, and they cannot tell you of any, but are like *Sampſon*, their enemies are upon them, and they faſt aſleep in carnall ſecurity, and ſo the Divell prevailes againſt them, puts out their eyes, and leads them captives at his pleaſure: hee makes a mocke of them, and makes ſport with them, but at length he falls from jeſting, and brings them to deſtruction in good earneſt. Thirdly, whereas theſe my enemies doe continually beſiege me, ſeeking to invade me, I therefore keepe daily watch and ward, fortifying in this my little Kingdome the Citie of my ſoule, and Caſtle of my heart; I have

Judg. 16. 20, 21.

a ſpeciall care to looke well to the Gates and Cinque-ports, my outward ſenſes, whereby oftentimes divers traiterous thoughts and rebellious luſts are ready to ſteale in, which cauſe very often much mutiny in the ſoules Common-wealth: for if I ſhould grant liberty for ſin to breake in, the Divell would enter too with his great Armado of his helliſh ſpirits, and would take poſſeſſion, placing his deputies in ſtrongeſt holds; as the ſpirit of blindneſſe in the underſtanding, of errour in the judgement, of lying and ſlumber in the conſcience, of deadneſſe and hardneſſe in the heart, and ſo in the reſt. Thus with his Legions would he over-run me, and

ſoone

soone make me desolate. Fourthly, I resolve when I am in the conflict with the allurements of the world, the inticements of sin, the temptations of Sathan, rather to die than to yeeld to any of them; I purpose never to give over fighting as long as I have any breath within me: not doubting but I shall at length have perfect victory, only through the might of the Almighty God, who strengtheneth me. *Fight thou, O God, against them that fight against me, and stand up for my help: through thee I shall doe valiantly, for thou shalt tread downe my enemies, and bruise Sathan under my feet.*

Imperatorem oportet mori stantem, said *Vespasian*; so, *Christianum militantem*, may we say.

Ps. 35. 1, 2.

Min. Who else shall be saved according to the te-

nure of the records of holy writ?

2Tim.2.21. *Con.* Such as are *purged* from the pollutions of profane ones, and are *sanctified*, are *vessels unto honour*: that is, they which are made partakers of true grace, and so have the Image of God renewed in them, *which consisteth in Holinesse and true Righteousnesse*, shall be heires of glory; these are they which are called Saints. Yea the Lord himselfe, that high and mighty Potentate, is their God-father, for he hath given them this name: what mortall man then dares be so bold as to nickname them with terms of reproach, or to find fault with this name of Saints which their heavenly Godfather hath given them?

Eph.4.24.

Min.

Minist. Me thinks none should dare once to mis-call these, or to deny them their names, saying, We cannot be Saints here: but let them goe. What is true sanctifiing grace?

Con. A new created quality of holinesse throughout the whole man, *in spirit, soule, and body*; that is, in mind, will, and all our bodily members; yea, in all the powers of the soule, and parts of the body, wrought in us by Gods spirit for the honouring of him. 1 Thes. 5. 23.

Min. Have you this new quality of holinesse in you?

Con. I dare not deny but God of his mercy hath begun this worke of grace in some weak measure in me: for how could I possibly be

thankfull to the Lord for such an ineſtimable gift, if I ſhould not take notice of it, and acknowledge it; eſpecially conſidering that the very leaſt meaſure of ſaving grace that can be, is farre more worth than I can expreſſe, or praiſe God for enough ſo long as I live? Deny it therefore I dare not, (though it be very ſmall) leſt I ſhould be unthankfull to the Lord for ſo great a mercy as the leaſt ſeed of grace is: but this I dare doe, to pray to him for more: yea, and I beſeech him to make me *rich in all grace, filled with the fruits of righteouſnes unto his glory and praiſe*; for he alone is *able to build* me *up further, and to give* me *an inheritance among all*

Phil. 1. 11.

Act. 20. 32

them

them which are ſanctified.

Miniſt. It appeares by all theſe ſignes which you have produced, that your aſſurance is not that common counterfeit ware which goes for currant among a number of men, a vaine fleeting conceit in the braine; but that you are truly aſſured of your ſalvation. I muſt confeſſe I can no way miſlike theſe your evidences, having thus examined them, nor (I think) a whole councel of Divines, if they ſhould ſit to determine thereon. I cannot ſee how any can picke a hole, or find a flaw herein: and I judge that you have as good a title to heaven, by theſe your Scripture evidences, as the beſt landed man in the world hath, or can have, to

his beſt freehold, by his parchment evidences. But I pray you now tell me further, are you not ſometimes troubled with feare and doubting of your ſalvation for all this?

Con. O alas, good Sir, I muſt needs confeſſe that I am, and that not a little to my griefe. I am none of thoſe confident fools, which never doubted in all their lives, whereby they give evidence againſt themſelves, that they never yet beleeved.

To ſtrive againſt doubting: divers reaſons.

Min. But how then? doe you not ſtrive againſt doubting, as being a very evill and pernicious thing?

Con. Yes that I doe: for to yeeld unto that were to entertaine Sathan for my Coun-

Counſellour, who is my greateſt adverſary, and to take him for my Chirurgion, to heale my wounded heart, who is my deadlieſt enemy. No, Sathan ſhall not be my Chirurgion; for inſtead of healing the wounds of my heart, he will make himſelfe more work, he will make more ſores than hee heales: and thoſe which he ſeemes to heale, he doth but skin over with the ſtinking ſalve of falſhood: and the wounds which are, he will make deeper and more incurable. Let all good people take heed of this murthering Chirurgion. I have experience enough of him, and therefore though hee doe impudently obtrude his ſalve unto me, yet I caſt it away,

away from me, that is, I ſtrive againſt doubting with all my might and power, as one would work againſt the pangs of death, to retaine life and breath: and I am bound in conſcience ſo to doe, becauſe I know (for as much as I have the true ſigns of ſalvation in me) doubting proceeds from the malice of Sathan, who meanes me no good, and from unbeleefe of heart in mee, and is much prejudiciall to my ſoules comfort; it is alſo greatly diſhonourable to God, for as a man hurts himſelf moſt by preſuming, ſo hee offers God the greateſt wrong by doubting; indeed, a double wrong: Firſt, he offends his juſtice by ſinning; then hee wrongs his mercy by doubting

ing of forgiveneſſe; yea, a triple wrong: for it is to call his truth alſo into queſtion, and to make him a lyer: for, *Hee that beleeveth not God, hath made him a lyer, becauſe hee beleeveth not the record that hee gave of his Sonne*, as ſaith Saint *John*; and doubting is not beleeving. It is alſo great diſobedience to God, for hee commands to beleeve, *This is his commandement, that wee beleeve in the name of his Sonne Jeſus Chriſt*: in regard of theſe infinite injuries offered to God hereby, it muſt needs be much diſpleaſing to him; and if I were cleere of all other ſinnes in the world, yet I ſhould deſerve condemnation for this very ſin, if I did not beleeve.

1 Joh. 5. 10

Ro. 14. 20.

1 Joh. 3. 13.

There-

Therefore it ſtands mee highly upon, to withſtand doubting in all theſe reſpects, and not to liſten to thoſe ſecret queſtions which Sathan propounds inwardly unto me by way of doubts, leſt by conſulting therewith I ſhould be enſnared, as *Eve* was: for firſt he did but propound a queſtion to her, wherein one would thinke there were no harme, *Hath God ſaid, Ye ſhall not eat of every Tree of the Garden?* But while ſhe began to think of this queſtion, he wound further into her, and made her doubt of the truth thereof, and at length grew ſo ſtrong, as that he perſwaded her ſhee might eat thereof, and that it would be

Gen. 3. 1.

be greatly for her good and advancement: this his old policy he hath not forgotten, but uſeth at this day, and therefore firſt propounds ſecret queſtions inwardly to the minds of Gods children; ſuch queſtions as ſeeme in ſhew not hurtfull, but profitable, that we may know our eſtate better; as, whether the promiſes belong to us? whether God will keepe his promiſe with us, ſeeing we breake our promiſe and covenant toward him? whether we have faith? whether grace were ever foundly wrought in us? as (though we have had experience thereof formerly) whether we doe not preſume? whether God will

ſave

Not to listen to Sathan by doubting.

ſave ſuch unworthy ones as we are? &c. which when we begin to think upon, he draws us to doubting of the truth thereof, and at laſt gets head, and growes ſo ſtrong, as that we are ready to be perſwaded by him, that it is as he ſuggeſts. Thus we often make our ſelves worke, and puzzle our ſelves very much by conſulting with Sathan: for the greateſt advantage he have againſt us and temptation is at the firſt, then it is weakeſt: but by demurre it ſtill growes ſtronger, and gets ground of us, and winds further into us, by inſinuation. Therefore it is wiſdome to watch our time, and take our advantages, to refuſe diſputation when he firſt propounds

pounds his queſtion: for he is too ſubtle a ſophiſter for us to diſpute with. This therefore we muſt doe, we muſt hold the concluſion in deſpite of all Sathans premiſſes: and this indeed will weary him much ſooner than the Popiſh Round, *I beleeve as the Church beleeveth, and the Church beleeveth as I beleeve.* For he is as weary of this as he is affraid of holy water, and all one. My reſolution therefore is this, always to hold the concluſion; and having once found in me ſome ſure marke of ſalvation, never after to give any entertainement to doubting; but ſo ſoone as ever it creepeth to me, preſently to exclude it as the meſſenger of

of Sathan; not once demurre or pauſe upon it: for the leſſe, the better, and more ſafe it will be for me. Oh that I could ſo doe according as I doe reſolve. O Lord enable me that I may ſo doe.

Min. Indeed the way to have any ability hereunto is to aske it of the Lord, James 1.5. *Who giveth to all men liberally, and upbraideth not:* but acquaint me (if you thinke good) more particularly with ſome of thoſe things which moſt and oftenеſt trouble the mind.

Con. To keepe Sathans counſell is not nor cannot be good: therefore I will freely acquaint you with ſome of thoſe his policies whereof I have experience in

in my ſelfe. And firſt to begin at the very root of all, namely, my election to ſalvation. Sometimes I begin to doubt hereof, and to thinke that I am not one of the number of Gods Elect, and that he hath not decreed before the world was to ſave me after the world ſhall be at an end.

Doubting of our election, anſwered.

Min. That Sathan hath beene here you may ſee by his footings. And as King *David* ſaid to the ſubtle woman of *Tekoah, Is not the hand of Joab with thee in all this?* ſo ſay I to you, Hath not the ſubtle ſerpent had a hand with you in this? That he hath, may appeare: for he hath left, as it were, the print of his foule fingers behind, and you perceive

2 Sam. 14. 19.

ceive the clawes of this roaring Lion, where he hath beene ſcraping in the heart, to take out of it that aſſurance of your ſalvation, even by the very root, if poſſible it might be. But tell me, how doe you to foile this temptation?

Con. Firſt, I ſee upon better thoughts that there is no reaſon why I ſhould lay blockes in my way: for Sathan will lay enow to bring me to eternall ruine, if he can. And therefore for me to doubt of that whereof I have no warrant to doubt, is againſt all reaſon. Secondly, I ſee it is an over-curious pride for mee to goe about to prie into the ſecret and hidden counſell of God, any otherwiſe than as hee hath

hath revealed the ſame unto mee: for *ſecret things belong to God, but things revealed, to us.* Therefore, thirdly, I learne by the Word, (which is his reveiled will) that to be truely called and converted is a certaine declaration that one is elected and predeſtinated to eternall life: for thus *the ſecret of the Lord is revealed to them that feare him.* Therefore finding my ſelfe converted, I thus reſt quiet in my mind.

Deut. 29. 29.

Ro. 8. 30.

Pſ. 25. 14.

Min. That the Divell will lie ſhamefully, you ſee evidently; as, to tell you that you are not elected, when it is more than he can tell, or all the men in the world beſide. Nay, you can tell him that it is a lie, for as much

much as you are converted: and seeing you have thus taken him in this lie, me thinks you should never beleeve him more, whatsoever he sayes. For as this is not the first lie that he hath told, so it will not be the last I warrant you. But tell me, how else doth he assault you?

Con. It is my great fault, I must needs confesse, to give so much credence to his lies as I have done; and that I have smarted for thorowly ere now. But to proceed further, he doth assault me, by setting before me my many wants and weaknesses. For I find in me such a poore and weake measure of grace, that at times I make question whether there

Doubting because of the wants and weaknesse of grace answered.

there be any true grace at all in me: I have not such a feeling of faith as I desire, nor of that joy which at other times I have felt, especially at my first conversion: I am also affraid that I grieve not enough for my sins; sure I am, not so much as I would: which makes me doubt whether these graces be in me at all, and whether I were ever truely converted.

Min. How doe you overcome this Divell when he thus grapples with you?

Con. Thus I encounter him: I remember what I have learned, that they which see, and heartily bewaile in themselves the want of grace, cannot possibly be without true grace: and

and the Lord reſpecteth not ſo much the quantitie of grace, as the quality thereof; not how much, but whether it be of the right kind: ſo that if it be truely in me, though but as a graine of muſtard-ſeed, it is accepted with him. And as for feeling, it is no ſure rule to try my eſtate by: and faith without feeling is ſtronger and more precious than faith with feeling. It was not ſo much for *Thomas* to beleeve when he ſaw and felt, as if he had done neither. It is nothing for a child, being dandled in the lap, to thinke his father loves him: but when his father frownes and lowers upon him, then to be perſwaded of his love, is ſomething indeed. And I ſtand

Joh.20.29.

ſtand bound in conſcience as well to beleeve when I want feeling, as when I have it: for Gods Commandement of beleeving is not confined to the condition of reaſon, experience, and feeling: nay, he is the beſt Scholar in Gods Schoole that reaſons leaſt upon theſe grounds, and aſſents moſt. I muſt not therefore beleeve according to my feeling of comfort, but muſt beleeve better, that I may feele more comfort. And as for my joy, I call to mind the comfortable experience that I have had at times heretofore of my converſion, and the lively feeling of grace working in me, and that ſweet conſolation which I have had in the aſſurance of the favour Pſal. 77. 6. Pſ. 143. 5.

of God in former times. Hereby I relieve my ſelfe, and gather that true grace is in me, though at the preſent it doth not ſo cleerely manifeſt it ſelfe: for joy is more perceived of ſome at their firſt converſion than ever after; but it is becauſe of the newneſſe, ſtrangeneſſe, and ſuddenneſſe of it, which makes a deeper impreſſion, and cauſeth greater admiration; for it may be more after: like as one that is brought out of ſome deep and darke dungeon (wherein he hath been encloſed all his life before) into the ſun-ſhine, more joyes in it at his firſt comming forth, than after, when he hath beene daily wonted to it; and yet may enjoy more cleere and lightſome

dayes by farre than at the first, and may enjoy also more constant and continuall comfort thereby: and like as a beggar that is advanced to some very great and unexpected honour, joyes more at the first therein, than afterward, and yet his dignities and revennues may daily increase and grow far greater than at the first: and like as the Church at their first returne out of captivity had their *mouth filled with laughter, and their tongue with singing*, and yet enjoyed more good and comfortable dayes after in the peaceable service and worship of God, than at their first returne. As touching my griefe for sin, though it makes me hang down my

Ps. 126. 2.

head to see the largeneſſe of *Davids* heart this way, and the ſtraightneſſe of mine, (for he *made his bed to ſwim, and watered his couch with his teares*, and I can hardly ſhed one teare for my ſins) yet in that I am affraid that I doe not grieve enough, yea, and therefore grieve becauſe I can grieve no more, it is hereby evident, that I would faine grieve more; which the Lord accepts of: *for if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* And ſecondly, though in the intention of my affection my ſorrow for ſin ſeemes little, and leſſe than my ſorrow for worldly loſſes; yet in the eſtima-

Pſal. 6. 6.

2 Cor. 8. 12.

Perk. Caſ. Con.

tion

tion of my mind it is greater, becauſe I grieve for my ſin, as the greateſt evill of all, and ſo in truth of judgement doe account it, and grieve for the loſſe of Gods favour, as for the loſſe of the moſt precious and excellent thing of all. And thus I ſee that my weakneſſe in grace is no juſt cauſe to make me think that I have no grace, no, not in the leaſt meaſure.

Min. I pray you proceed further, to ſhew Sathans cunning in ſeeking to unſettle and ſubvert you.

Con. The multitude and greatneſſe of my ſins (which Sathan ſets before me) doe now and then much diſmay and affright me, and make me almoſt faint. I can ſay with the Prophet *David*,

Pſ. 40. 12. Doubting becauſe of the multitude and greatneſſe of ſin, anſwered.

Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to looke up: they are more than the haires of my head, therefore my heart faileth me. And beſides outward ſins, I am inwardly much oppreſſed with hardneſſe of heart, coldneſſe of good affection, dulneſſe of ſpirit, barrenneſſe of good thoughts, motions, and deſires, with manifold foule corruptions. I perceive alſo ſundry imperfections in my prayers, and in the beſt duties; ſo that when I look back on the ſervice which I performe to God, I find it ſuch ſimple, patched, and broken ſervice, that I feare leſt he ſhould account it as ſin unto me, and

that it should be an abomination to him, and that hee should abhorre both mee and it.

Min. How doe you beate back this temptation?

Con. For, for my sins, I learne and beleeve that God is able to forgive my greatest sins, as well as the least; yea all, though bloudy sins, *as red as scarlet*, and though they be innumerable; for his mercy far passeth my sinnes, yea, the sinnes of the whole world. *Great is the Hell of my sins*, (saith one) *but greater is the depth of thy mercies, O Lord.* This bottomelesse deep is not like those pooles about *Jerusalem*, which might be dried up with the tramplings of horse and horsemen, but

Esay 1.16, 18.

1 Kin. 19. 24.

such as all the sins of a thousand worlds cannot drie up.
Augustine. I remember a speech of an ancient Father to this purpose, who (upon those words
Gen.4.13. of *Cain, My sins are greater than can be forgiven*) saith, *Thou lyest Cain, the mercies of God are greater than the sins of all the world.* And no marvell; for the mercy of God hath all dimensions. It is so deep that it brought up *Davids* soule from the nethermost hell: it is so high
Psal.35.6. that *it reacheth to the heavens*: it is of such admirable length and bredth, that
Ps.103.12. it *removeth our sins as farre from us as the East is from the West.* And the cause why the sins of all the world are not pardoned, is not because Gods mercy cannot pardon them,

them, but becauſe they cannot repent, that they might be pardoned. So then I make no doubt but that God of his mercy is able to forgive my ſins, be they what they will be; yea, and further, upon my unfained repentance he will forgive: for we cannot be ſo ſinfull as he wil be mercifull, if for our ſins we be heartily ſorrowfull. For this he hath promiſed, and by this his promiſe is become indebted to us, whereas we only by our ſins were debtors to him, ſo that now he is not only a mercifull creditour to us, content to releaſe the debts of our ſins, but alſo by his promiſe become our debtor, upon our repentance to give us a pardon, and upon our pardon

to give us heaven? O unspeakeable mercy! Well, sure I am he is a true debtor, and will pay what he hath undertaken; therefore I am perswaded he will forgive my sins: for seeing when he knew all the sins that ever I should commit, he would notwithstanding in love send his Son to be my Saviour; whereas he hath now by his death made full satisfaction for them, shal I think the Lord wil stick at the pardon of them? Now as concerning the hardnesse of my heart, I see I need the lesse to feare it, in regard I have a sight and sense thereof, and unfainedly bewaile the same. For like as it is with a greene wound, if it bleed well when it is made, there

is

is the leſſe feare of rankling, and more good hope of curing; ſo for as much as I feele my heart bleed, in bewailing the hardneſſe of it, I ſee there is the leſſe danger of feſtering inwardly to the deſtruction of my ſoule. For my weakneſſe in the ſervice of God, though Sathan would hereby take occaſion to keep me from the Word, Prayer, and Sacraments (perſwading me that I doe but take the name of God in vain, and profane his worſhip, and encreaſe my owne condemnation) yet I am reſolved to trie maſteries with him, and not to neglect Gods Service, and theſe holy exerciſes at any hand: for if he could once get me at this bay, he would triumph

triumph indeed. And I further conſider to my comfort, that God meaſureth the obedience yeelded to him, rather by the deſire and will to obey, than by the large and exact performance thereof. Though therefore I doe not all the good I would, yet ſeeing in love I deſire to doe it, and though I be not wholly rid of all the evill I hate, yet ſeeing in hatred thereof I deſire to be rid of it, God will accept of that which I doe, and will impute unto me that which I deſire.

Deus magis delectatur affectu quàm effectu.

Min. What is it elſe that doth diſquiet your mind, and interrupt your peace?

Doubting proceeding from feare of hypocriſie anſwered.

Con. Sometimes I feare that all the grace which I have conceived to be in me, and

and all that I do at any time in the ſervice and worſhip of God, and the holineſſe which I make ſhew of, is but all in Hypocriſie: which my conceit growes the ſtronger in me, becauſe I ſee ſometimes ſome who have beene accounted very rare Chriſtians, farre excelling me in knowledge, ſeeming zeale, forwardneſſe, and other gifts, and yet have fearefully fallen away from the grace of God, & ſo foully diſcovered themſelves, that it hath appeared evidently they never had the ſoundnes of grace in them.

Min. This is a ſlie temptation indeed, for thus the Divell *transformes himſelfe into an Angell of light*, as though he loved ſincerity;

and

and would have men ſincere, whereas he hates nothing more: and therefore while he thus goes about to condemne you of hypocriſie, he ſhewes himſelfe a damned hypocrite. But how deale you with this ſubtle ſuggeſtion?

Con. Firſt, I ſee I have no warrant to take ſo neere to heart the fearefull examples of back-ſliding Hypocrites, as to queſtion mine owne eſtate therefore: for though ſome earthly Comets and muddie Meteors are drawn aloft ſometimes, and make a greater blaze than the true Starres of light, but after a ſhort time vaniſh away; yet the true Starres muſt not therefore nor will not leave their place,

place, or ſhining: and though the Wolves ſometimes goe in ſheepes cloathing, yet muſt not the ſheepe therefore forgoe their cloathing, and think themſelves to be Wolves. Secondly, I conſider, that to ſee, feare, and ſhun hypocriſie, is to be ſincere. Whiles then I feare it, I have the leſſer cauſe to fear the danger of it, and am the further from it. Thirdly, I deſire rather to be good, than to ſeeme to be ſo; and to doe good, rather than to ſeeme to doe it: therefore I am not an Hypocrite, for he deſires the contrary, he looks chiefly to the outſide, I to the inſide, to my heart, I have an eye to that, to keep it in good temper, eſpecially in two reſpects. First, ſupple

Non debet ovis pellem ſuam deponere, quòd lupi aliquando ſecà contegant. Aug.

The good temper of the heart.

ſupple and ſoluble, that is, alwayes humble: (for elſe I cannot be long in ſpirituall health) and ſecondly, alwayes hungry, keeping in my heart an appetite unto Chriſt by faith, and unto all good things in love thereof: and for the maintaining of my heart in in this good temper, I uſe a daily good diet of the ſoule, namely, watchfulneſſe, meditation, prayer, reading, conference, &c. I am chiefly deſirous and carefull to know how my eſtate indeed ſtands before God, and therefore take paines to examine my ſelfe foundly and throughly, and am very willing to be tried by others: this working thorow-ſtitch the Hypocrite cannot brook. Fourthly,

ly, the Hypocrite doth not uſe to goe to God in ſecret by prayer, (when he thinkes none knowes, ſees, or hears, him) and that in conſcience being acquainted with the diſtreſſe of his owne ſoule, and privie to his owne corruptions, to bewaile them to God, and to cry for grace; but this I doe: neither yet would I have once mentioned this my practice unto you (for feare of vaine-glory) but that I now ſtand upon my triall, and muſt in this caſe produce all the witneſſes I can. Fifthly, I find in my ſelfe, that I ſhould be full ſorie that all ſhould be but in hypocriſie in me. O I would not for all the world it ſhould be ſo: yea, I deſire from my very Mat. 6. 6.

very heart, that it may be in ſincerity; hereby I am perſwaded that it is not in hypocriſie, but in ſincerity.

Min. You ſay well. How elſe doe you withſtand this temptation?

Con. I may perceive in my greateſt fear and doubting that ſome of the ſignes of ſalvation are in me in truth, as firſt, hatred of ſin: for though there were no hell (as I have ſaid before) I would not commit thoſe ſins which ſome do, (though corrupt nature doe reliſh them very well) my ſoule goes againſt them. Secondly, I make conſcience of leſſer ſins, (which the world counts no ſins) aswell as of thoſe great and groſſe ſins which ſtare us in the face:

and

and though ſome would ſhrinke up ſin into a narrow ſcantling, and faine would bring it to this, that none doe evill but thoſe who are in Gaoles, yet I have learned otherwiſe to judge of ſin, to *abſtaine from all appearance of evill*, holding it a point of wiſedome to looke to ſin in time, leſt it feſter, and eat in, and infect more, and at length breake forth into a running ſore. Thirdly, I love the godly in ſincerity, not for feare of hell, (that cannot make me love them) nor for any ſiniſter reſpects, but becauſe they are godly. Fourthly, when I goe to the Word preached, Sacraments, Prayers, and all other holy exerciſes of religion, I heartily deſire to uſe them, not

1 Theſ. 5. 22.

not for forme or cuſtome, (as the manner of moſt is) but with profit; and therefore lift up my heart to the Lord, craving his bleſſing in the uſe thereof for the edifying of mee in grace, and for the ripping up of my corrupt heart: an Hypocrite doth not thus. Fifthly, though the Lord ſhould condemne me, which he never will, and throw me into hel, which in regard of his faithfull promiſe he neither will nor can, yet I find my heart ſo affected, that ſure I ſhould never blaſpheme his holy name with the Divels and damned Spirits, but even out of the bottome of the loweſt pit ſhould I praiſe him, yea, out of the very *belly of hell* (as the Prophet *Jonah* ſpeaketh)

Jonah 2.2.

ſpeaketh) ſhould I pray unto him: ſo that I ſee I love the honour of God neither for feare nor favour, but in ſinceritie; whereby I alſo gather and conclude, that I am ſincere, and not an hypocrite.

Miniſt. Be there yet any more evill ſpirits of Sathan, ſent of him to vexe you, that put you in feare, and would make you beleeve lies?

Con. Sir, it is not for nothing that their name is *Legion, for they are many:* there is another which doth not ſeldome moleſt me; for when I cannot deny (upon a right triall taken of my ſelfe) but that the grace of God is in ſome meaſure begun in me, yet then ſometimes

Doubting of perseverance answered.

times steps in a shameleſſe meſſenger of Sathan, much like his Maſter, that hath forſwome all ſhame and truth, thinking to out-face me, and beate me downe by maine ſtrength; he will needs face me downe that I ſhall not continue in grace: the way to heaven ſo ſtraight and difficult, my skill ſo little, my weakneſſe ſo great, my enemies ſo many, mighty, crafty, reſolute, and malicious, that it is not poſſible for me to hold out to the end, that I might be ſaved.

Min. Dare you look this *Goliah* in the face, or enter combat with him?

Con. Yes, that I dare, and do, and will do all my daies, becauſe he blaſphemeth the living God; as though he could

could lie, or did repent; but *I doe not trust in my own bow, neither can my sword save me:* I doe not betake my selfe to my owne strength, good mind, and meaning, free-will, &c. (as blind Papists and others doe) for these are weapons of Sathans owne making; and be sure he will make none to hurt himselfe withall therefore I take unto me the *sword of the Spirit, which is the Word of God*; this I brandish against the Tempter, and tell him as it tells me, that *the love of God is an everlasting love*: and, *Whom Christ loveth, he loveth to the end*: and, *None can plucke me out of his hand*, neither men nor divels: and, *Nothing can separate me from the*

Psal. 44. 6.

Eph. 6. 17.

Jer. 31. 3.
Joh. 13. 1.

Joh. 10. 28.

Ro. 8. 38, 39.

the love of God in Christ, neither life nor death, *height nor depth, things present, nor things to come*, no, not ſin it ſelfe, (which is moſt likely of any thing) for that lies pining and waſting in me, in as much as at the firſt inſtant of converſion it fell into a deep conſumption, & that incurable; all the drugs of that old Emperick the Divell, can never reſtore it to perfect ſtrength againe: therefore I ſhall endure to the end, and in the end be ſaved for all that. Secondly, for the better animating of me to perſevere, *I looke unto Chriſt the author and finiſher of my faith:* he held out to the end in ſuffering for me, why ſhould not I then hold out

Heb. 12. 2.

to

to the end in ſerving of him: he would not leave me in hell fire, why then ſhould I leave him in the heat of temptation, or in the cold bleake wind of affliction? Well, I am *confident of his very thing, that he which hath begun the good work* in me, *will performe it untill the day of our Lord Jeſus Chriſt.* Phil. 1. 6.

Min. What is there elſe which doth perplexe your minde?

Con. I am now and then grievouſly affraid that I doe but preſume in being perſwaded that I ſhall be ſaved by Chriſt: partly, becauſe I am ſo very ſinfull, and my unworthineſſe is ſo great; and partly becauſe (me thinkes) I doe not grieve Doubting of preſuming anſwered.

enough for my ſinnes.

Min. What help doe you uſe againſt this ſhaking fit?

Con. Firſt, I conſider that it is but ſpirituall pride, in the habit and ſhew of great humility, to fear to beleeve, becauſe of our great ſinfulneſſe and unworthineſſe; for thus we ſhew we would have ſomething of our own to bring to God, or elſe we dare not truſt him: we would ſpie ſome righteouſneſſe and worthineſſe in our ſelves, before we be perſwaded of ſalvation, and ſo not to be beholding to God: this proceeds from the poiſonfull root of pride, and naturall Popiſh deſire of meriting at the hands of God. Secondly, I muſt not hang off from beleeving, till

till I find that I grieve enough for my ſins: this were to ſet the cart before the horſe; in as much as godly ſorrow for ſin proceeds from faith: therefore I muſt not ſtay to beleeve til I find more godly ſorrow, but I muſt beleeve more, that I may grieve more for my ſins; for the more faith, the more godly ſorrow. Thirdly, indeed if I had been never humbled in the fearfull ſight of my ſins, and a ſenſe of the heavie load thereof, then I ſhould preſume, if I did perſwade my ſelf in that eſtate to be ſaved: but now I ſee and feele my ſins and miſerie, and what extreme need I have of Chriſt, God calls me as verily as if it were by name, *Mat.* 11.28.

to come unto Christ, that is, to beleeve in him, therefore there can be no danger in ſo doing: I cannot ſin or preſume in being perſwaded that I ſhall be ſaved by Chriſt: for that perſwaſion which followes ſound humiliation is faith, that which goes before is preſumption. Therefore I may well be out of feare that my beleeving is preſuming; nay, I cannot doe amiſſe in being perſwaded that I ſhall be ſaved, I cannot be forward enough herein: but this belongs not at all to them that were never troubled in mind, nor wounded in conſcience for the greatneſſe of their ſins, the dread of hell, and horrible wrath of God due to them for their

their ſins; for they indeed preſume.

Min. I like and approve well of this that you ſay: but let me heare if there be any further matter which cauſeth doubting in you.

Doubting becauſe of evill thoughts anſwered.

Con. Evill thoughts and cogitations are no ſmall danntment to me: for never was the Land of Egypt more peſtered with noyſome vermine, than I am with foule, filthy, impious, yea, ſometimes blaſphemous thoughts againſt the holy Majeſty of God, they come upon me thicke and threefold, I can at no time, in no place, be quiet for them; yea, when I am in the preſence of God, ſpeaking unto him by prayer, or he ſpeaking to me by his

Word, or when I am about any other holy duty, even then they come crowding in upon mee, (I wonder ſometimes with my ſelfe how or which way they ſhould ſo creepe in) to amaze and aſtoniſh me, and withall to choak and interrupt the holy buſineſſe I have in hand: the uglineſſe of theſe evill thoughts works horrour and quaking in my heart, and makes me thinke my ſelfe no better than a firebrand of hell, and that I might doe well (O Lord forgive that horrible and murthering thought) to make away my ſelfe.

Min. This ſeemes to be as ſtrong a Divell as any, that drives you thus neere the gates of death (I had almoſt

almoſt ſaid of hell:) how do you to recover ſtrength, and to get the victory over him?

Con. Strong he is indeed, but *greater is hee that is in us, than hee that is in the world.* 1 Joh. 4.4. Firſt therefore I conſider, that I doe not love, like, and approve of theſe evill thoughts, wherewith I am ſo cumbred; nay, I abhorre them as the Divell himſelfe, (by whom they are hatched) inſomuch as they make me even weary of my ſelfe, becauſe of the ſtinking breath thereof, continually ſteaming forth, ready almoſt to choake my ſoule: and when Sathan by theſe thoughts doth breake in violently upon me, I doe not bid him welcome, and

lay him, as it were, a cuſhion, to take up his ſeat in my mind and heart, to have reſidence in me, by theſe ſo vile and horrible motions and cogitations: but I deale by him and them, as men doe by theeves that breake into their houſes at unawares, they give them no abode, but hunt and drive them out againe, ſo ſoone as ever they come within the threſhold, with all the ſpeed and power that they can: and therefore the Lord will not account me a friend unto them, much leſſe the father of them; I ſhall not bear their name, much leſſe the burden of them; he will never lay them to my charge to anſwer for them. Secondly, I am reſolved, as long

long as I live, for ſo long I ſhalbe troubled with them, reſiſt them with all my might. And like as *Jacob* ceaſed not to wreſtle, though his thigh was bruiſed, till he had the bleſſing; ſo neither will I, till I have got the victory. Thirdly, I know that the Lord will not be angry with me for theſe evill thoughts which I conſent not to, nor take no pleaſure in, but hate. For will a tender mother be angry with the babe ſhe beares in her armes, becauſe ſome naughty people fling ſtones at it, hurt it, and make it cry? nay, will not rather her bowels yerne toward it? will ſhe not rather hug it cloſer to her, ſtroke it, kiſſe it, and bemoan it? but

Gen. 32. 26,

her anger is toward them that fling ſtones at it, whereby they bruiſed and battered the face of it; ſhe could find in her heart to flie in their face, and to ſcratch out their eyes, that did her child that harme: ſurely then the Lord will not be offended with me, becauſe my enemies, Sathan and the fleſh, caſt fiery darts at me, and thereby wound me; for I cannot helpe it: but his fierce indignation is againſt them, for that they doe ſo moleſt me, and he doth, and will both pitie and help me ſo much the more: for *as a father pitieth his children, ſo the Lord pitieth them that feare him:* and his affection towards his children is infinitely farre ſurpaſſing the affection

Pſ. 103. 13.

affection of the tenderheartedſt mother in the world towards her deareſt babe: for *though a mother could forget the child of her womb, yet would not I forget you, ſaith the Lord.* Iſa. 49. 15.

Min. Yet a little more: I pray you let us heare of Sathans deep ſubtiltie and helliſh policie, in labouring to defeat you of all true comfort here, and of heaven it ſelfe hereafter.

Con. Sometimes he would needs perſwade me, (and my owne heart withall is over-greedy, I confeſſe, to catch up and ſwallow ſuch poiſoned morſels) that I am none of Gods children, and that the Lord doth not love me, becauſe I am kept ſo neere and bare, and am ſo

Doubting becauſe of afflictions, anſwered.

so followed continually with afflictions. I am hardly free at any time from one or other; they are like *Jobs* messengers, while one is speaking to me, before he hath done his message fully, there comes in another, sickness, paines, aches, losses of friends, goods, good name, outward crosses and calamities innumerable, beside the inward affliction of the mind; Oh, that is the greatest of all, for Pro. 18. 14 *a wounded spirit who can beare?* a rare thing it is not to see me under some one or other of these, to keepe me downe: whereas I see the wicked wallow in their wealth, as they doe in their Gen. 27. 39 wickednesse, and *Esaw's portion is the fatnesse of the earth;*

earth; they ſwimme up to the chin in riversof oile, and *waſh their paths with butter*: *their breaſts are full of milk, and their bones runne full of marrow*: their *faces are covered with fatneſſe*, and *they have collops in their ſlanke*: yea, *their eyes ſtand out for fatneſſe, and they have more than heart can wiſh*: yea, *their* very *heart is fat as greaſe*: they are ſo fat, *ſo luſtie and ſtrong*, that they kicke up their heeles againſt their keeper, and will not know their daily benefactor, but contemne their Maſter: *They ſay to God, Depart from us, for we deſire not the knowledge of thy wayes. Behold, theſe are the ungodly, who proſper in the world, they increaſe in riches*: but as for me,

Job 29.6.
Job 21.24. & 25.27.
Pſal.73. 7.
Pſ.119.70.
Job 21.14.
Pſ.73.12.

Psa.73.14. me, poore wretch, *All the day long have I beene punished, and chastened every*
Psal.73.2. *morning*: hereupon *my feet were almost gone, my steps had well nigh slipt*; for I began to think that these were Gods darlings, at least my selfe none of Gods beloved
Job 21.9. ones; *for the rod of God is not on them*, but never off from me.

Minist. What meanes doe you use, to be preserved against the violence of this assault?

Con. I presently take sanctuary, and so am safe; *I goe*
Psa.73.17. *into the Sanctuary of God*, (and consult with his Word) *and then I understand their end*: I see a man may goe through a faire City to execution, and contrariwise, through

through a narrow ſtumbling lane to a feaſt or Coronation; I ſee well why it is that the wicked doe ſo proſper, and fare ſo well: for why doe men ſet up their Oxen a fatting? is it not againſt the day of ſlaughter? ſo the *Wicked are reſerved to the day of deſtruction, they ſhall be brought forth unto the day of wrath*: the ſervants of God are kept at hard Commons, but they have their keeping of free coſt. *The wicked which are ſtrangers from the wombe*, and none of Gods houſehold, have larger cates, and fare better, but they ſhall pay ſweetly for it in the end, when the reckoning comes: ſo that all things conſidered, I ſee ſmall reaſon

Job 21.30.

Pſal. 58.3.

ſon why I ſhould hew a ſtumbling blocke out of the proſperity of the wicked, to my owne overthrow. Secondly, I labour in time of affliction to ſpie out the love of God ſhining unto mee through ſome little peephole or other: at length I find that even then I love God, hereby I diſcerne that he loves me; for ſo he ſaith, Pro. 8. 17. *I love them that love mee:* and indeed his love to me is the cauſe of my love to him; ſo that it is impoſſible for me to love him in the time of my affliction, but he muſt needs love me much more. Thirdly, I conſider that it is for want of wit in a child to thinke that his father cannot abide him, becauſe, when need is, he uſeth the rod

rod to correct him: for they which are of discretion can tell that the father loves the child never the worse for all that, but the better; yea, this very dealing of God towards me is an evident token of his love unto me: for *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: if therefore we endure chastening, God dealeth with us as with sonnes; for what son is he whom the father chasteneth not?* So that the Lord commeth to me with fire in the one hand, and water in the other; the fire of affliction to melt out the drosse of my corruptions, and the cooling water of comfort and assurance of his favour to allay the heat thereof,

Heb. 12. 6, 7.

thereof, leſt I ſhould be ouer-molten with heavineſſe and ſorrow: but indeed ſometimes he holds this behind him, that I ſee it not, but I muſt not be ſo unwiſe as to thinke, becauſe I ſee it not, therefore he hath it not; becauſe I ſee not his love, or at leaſt not ſo as I would, that therefore hee loves me not; farre be it from me ſo to think, though I am too ready ſo to thinke in my diſtreſſe: but it is my infirmity. For as verily as he doth afflict me, and I feele it, ſo certainly doth he love me, though I feele it not. Fourthly, I conſider that this is the Cup which Chriſt himſelfe dranke of, he drank it off to the very bottome, which made him cry out of the

Mat. 26. 39 & 27. 46.

the bitternesse of it, *My God, my God, why hast thou forsaken me?* whereas I doe but drinke a little of the uppermost: but seeing Christ my Saviour hath begun to me therein, needs must I pledge him, though it be but to kisse the cup: which is also a cup of Gods owne tempering, and therefore very good and wholsome, though not so toothsome; he knowes all the ingredients perfectly that goe into it, and there is not one drop or dram of bitter aloes in it, more than he sees must needs be put in, or else it would doe us no good: which also is skilfully corrected and sweetly qualified with those heavenly sweets that farre surpasse the hony-comb, as peace of con-

Mat. 20. 23

conſcience, tranquillity of mind, patience, and joy, of each a dram, and the hope of heaven, a marvellous ſweet thing, which it ſelfe alone (me thinkes) might well allay the tartneſſe and ſharpneſſe of affliction: this is my comfort in time of griefe, my friend in time of need, my beſt phyſicke in time of ſickneſſe, and preſent remedie againſt all maladies; and I dare undertake that one dram of this, well taken of a ſicke man, ſhall doe him more good at heart than twenty pounds worth of the moſt precious Apothecaries ſtuffe. Oh, it is a moſt ſoveraigne reſtorative, and happy is he that is never without ſome of it in his heart; it is of ſuch ſingular

uſe

uſe at all times, and upon all occaſions. Now ſeeing afflictions are thus ſweetned to us, properly to ſpeake, they deſerve no worſer name than bitter-ſweets, whether we reſpect inward diſtreſſes, or outward calamities. Truth indeed, the Lord laies more on ſome than he doth upon others, and more on us at one time than he doth at another: hee ſometimes ſtrikes an heart-vaine, when another will not ſerve, and that we cannot bleed well at it, with godly ſorrow; yet this I dare avouch, he never puts us to more paine than needs muſt for our profit and benefit. Fifthly, I enter into ſerious meditation of the manifold good which commeth by affliction; according

cording to that of the holy
Pſ.119.71. Prophet, *It is good for mee that I have beene afflicted.* This is the phyſick that God doth miniſter to his ſervants, and it is both purging phyſicke, and ſtrengthening phyſicke: for the former of theſe, it pleaſeth the Lord hereby ſometime to diſcover and bring to our ſight the diſeaſe of ſome ſinne, wherewith we are infected, whereof we had taken no notice before; and then to bring us to humiliation for it, ſo to worke the removall thereof: ſometimes he doth hereby prevent ſome ſinne, whereto he ſees us very ſubject, by purging out the ill humours of ſelf-love, covetouſneſſe, pride, luke-warmneſſe, which elſe in time would

would break forth into dangerous, yea, incurable diseases: and thus he workes a miracle upon us, turning the Serpent sin into the rod of affliction, as *Moses* his rod was turned. Alas how ready are we to runne out at randome after these earthly things, to set our affections too much upon them, and to be taken up too much with them, to grow not only wanton, but even wild with the things here below? And how easie a matter is it for a man to lose both himselfe and heaven too, in running up and downe in the maze of this sinfull world? Which that we may not do, the Lord that good Shepheard useth his rod and staffe. When we straggle too

Exod. 4. 4.

Psal. 23. 4.

too farre on the pleasant greene pastures of worldly gaines and pleasures, hee fetcheth us in againe; then he begins to hamper and shackle us with sundry crosses, to keep us better within compasse, to make us mind home better, and to make us better husbands for our soules, that so we may think of him in time of adversity, who had almost forgotten him in time of prosperitie: sometimes he sees that we trust to the arme of flesh, and lean too much to some outward meanes, then by a crosse he takes it away, that so we might wholly and only relie on him. Manifold corruptions, and much filth of sin doe we gather by walking in this dirty world: the Lord

Lord doth uſe the waters of affliction as a bath to cleanſe and purge us from thoſe corruptions, in bringing us thereby to a ſight thereof, and humiliation for the ſame. In theſe and the like reſpects well may affliction be termed Gods purging phyſicke. Sometimes he alſo uſeth it for ſtrengthening phyſicke, when as he doth afflict his ſervants for their triall, for the ſtrengthening of their faith, patience, love, zeale, holy deſires, &c. for theſe and the like graces, the more they are exerciſed, the more they are confirmed, and the ſtronger they grow: and even inward afflictions of the mind ſerve greatly to theſe good ends. O bleſſed rod of God, that doth ſo

much good! Did I thinke the Lord loved me not, because his rod lay on me! Oh how could I be without it? Surely it is as needfull for me as my meat and drinke, and much more needfull too. O ſcourge me, and launce me here, O Lord, that thou maiſt ſpare me for evermore hereafter.

Hic ure, hic ſeca, ut in æternum parcas, Domine. Aug.

Sixthly, as touching outward calamities, I have learned at length a little wiſedome, by Gods Word, for the right demeaning of my ſelfe therein; not to looke downeward on the ruſhing and roaring ſtreames of miſeries and troubles, which run ſo ſwiftly under me; for then I ſhould be taken with a giddineſſe in the head, which would make me think

and

and speake unadvisedly of Gods dealing, and my owne estate, and so I should be in hazzard of being drowned and overwhelmed therein: but this I doe, I fasten my eyes upon the sure stay by which I am upheld, that is, *God All-sufficient*, and stedfastly behold his promise in the midst of all miseries: thus (I praise God) I passe over many a dangerous deep: *when one deep calleth another, at the noise of the water-spouts*, when one trouble comes on the necke of another, I passe over, or wade through safe and sound. Seventhly, as I desire to prepare for affliction before it commeth, so doe I resolve in like maner aforehand to hold fast my assu- Psal. 42. 7.

rance of the love of God, and ſo to beare it as comfortably as may be, when it ſhal come; obſerving that it is the work of Satan to make me utterly diſcomfortable in tribulation; that heaven our countrey, and holineſſe the way thereto, might both be brought out of credit by my meanes; that others, beholding my uncomfortableneſſe, might be diſcouraged from entring or proceeding in the happy way to life. By the grace of God Sathan ſhall not make me his ſcar-crow, in the way to heaven, to keep others out; nay rather, by my ſweet and lightſome deportment of my ſelfe herein, I will allure others, what I may, rather to chooſe the way of

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he croſſe, the way to the kingdome, than for feare of the croſſe to loſe and forgoe the kingdome.

Min. It is a good reſolution: and ſure it is not for any ill will that the Lord corrects his children, whether with inward afflictions of mind, or outward of body, friends, children, goods, good name, or howſoever elſe, his love is never the leſſe unto them, and he is never the further from them; and though they greatly feare ſometimes, yet they have no more cauſe to feare, than the Diſciples had when Chriſt came walking to them upon the Sea, thinking that they had ſeen a ſpirit; to whom our Saviour anſwered, *Be of good*

Matth. 14. 26,27.

cheere, it is I, be not affraid: even ſo, when the raging winds and bluſtering ſtorms of afflictions doe cauſe an earth-quake in our hearts, the Lord ſends forth a calm quiet voice, to the comfort of his children, *It is I, be not affraid*; which all they may eaſily hear, that will but lay their eare to the Word of God, and liſten thereunto: for ſo he ſpeakes unto them therein. Now if there be any other matter that troubles your mind, alledge it if you will for concluſion of all, leſt I be alſo one of them that trouble you.

Doubting proceeding from feare of death anſwered.

Con. Why then, if you thinke good, we will end with that that ſhall end our lives, namely, death. I greatly fear ſometimes that I am not

not as I ſhould be, becauſe I find in my ſelfe ſuch ſtrugling with the thoughts of death, & that I am ſo affraid, yea and unwilling to die.

Min. How do you to repel and overcome this aſſault?

Con. Firſt, I conſider that they which are truely in Chriſt by faith, and living members of him, may have, and have all of them ſome feare of death for all that, though it can doe them no harme: like a man that ſeeth the ſting of a Serpent plucked out before his eyes, and therefore knowes it cannot hurt him, yet hath ſome fearefulneſſe in him to handle it, and put it into his boſome, becauſe of that naturall enmity and antipathy that is betweene him and

1 Cor. 15. 56. 2 Cor. 5. 21. 1 Cor. 15. 55.

it: *the ſting of death is ſinne*, which Chriſt hath pluckt out, in *being made ſinne for us*, and ſatisfying fully for it; ſo that well may we ſay, *O death where is thy ſting?* And yet we are affraid of the very looks of death, but more affraid to come nigh it, becauſe we naturally hate death: this therefore is no good reaſon to make mee thinke my ſelfe none of Chriſts, becauſe I have ſome feare of death; no more than it is to prove a man, no man, or reaſonable creature, becauſe he is loath to put a ſnake in his boſome when the ſting is pluckt out. Secondly, I take up ſuch meditations as may make me better and more familiarly acquainted with death, and may

may make me better conceited of it, and to take better liking to it: as firſt, that it is the common lot of all the ſons of *Adam*, none exempted, no, not the Worthies of the world, and holy Patriarkes; and ſhould I then deſire to be exempted? Death hath his warrant to take hold of every ſinner; therefore none can be ſpared, for *all have ſinned*: but before he comes himſelf, he ſends forth many ſummons to warne men to appeare at court before God: every ach, paine, ſickneſſe, faintneſſe, wearineſſe, yea, every wrinkle, or gray haire, or dead coarſe, is deaths ſummons, to warn our appearance: but becauſe we are too regardleſſe, and make too light

Heb. 9. 27.

Rom. 3. 23.

hereof, at length he comes perſonally with a ſpeciall Writ from the moſt high and mighty Monarch of all the world, with a *Capias corpus*, firſt for one, and then for another, and at laſt for us all. Now whereas becauſe of this neceſſity of death many take care how to doe when death comes, I will chiefly take care how to doe before it comes; for if I live well I ſhall be ſure to die well: this ſhall be therefore my chiefeſt care, how to live well. Againe, I labour to plucke away that grim and ghaſtly vizard of the curſe which death hath upon it, and to looke at it through Chriſt, and then behold it hath a lovely countenance, and friendly look, ready pre-

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pared, as the groom of Gods chamber, kindly to embrace me, and to bring me into Gods presence. And what is death else to the faithfull, but as *the valley of Achor, the door of hope*, to give entrance to their soules into the Paradise of God, where are joies unspeakeable, ravishing the heart, and pleasures at his right hand for evermore? And what is the grave but a mould wherein the Lord doth cast our bodies into a new forme, making them incorruptible, which before were corruptible? so *changing our vile bodies, that they may be fashioned like the glorious body of his Son.* What is life but a wearisome way, & death to the godly but a comfortable home? Should the-

Hos. 2. 15.

Phil. 3. 21.

the faint and weary Traveller be loath to draw neere home? What is life but a toileſome labour, and death to the righteous but a ſweet reſt and ſleep? Should reſt be unacceptable, or ſleep unwelcome to a toiled labourer? What is that which doth diſrobe the faithfull of all the baſe rags of ſinne and miſery, & clothes them with the moſt ſumptuous garments of perfect righteouſneſſe, glory, and immortality? is it not death? Who would not be contented to be ſtripped naked of beggarly robes, that ſo he might be apparelled with gorgeous attire? Thus then, though I ſee ſome reaſons why I might deſire to live long, yet I ſee more reaſons why

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I might much better desire to die soone; but none at all why I should be unwilling to die, *to be present with the Lord*: for *whilest we are at home in the body*, we are absent from him, and as it were in prison. The body is the prison of the soule, and the earth of the body: as we must not break prison (for that is greatly displeasing to the Lord) so when the prison doore is set open to us by authority (as when death is sent unto us, he comes with authority) we should very gladly and willingly depart, yea, and goe forth singing with old father *Simeon* (a *Nunc dimittis*) *Lord, now lettest thou thy servant depart in peace.* Upon these and the like meditations of death,

2 Cor. 5. 8, 9.

Luke 2. 29.

death, I find in my ſelf ſome willingneſſe to die: and that I may be ſtill more willing, I labour to have my thoughts more and more taken up therewith, and at leaſt once a day to look him in the face, that I may be ſtill better acquainted with him: for the more acquaintance I have with death, the more friendſhip ſhall I find at his hands when he comes to apprehend me: And on whom doth he looke ſo ſoure and grim, as on them that are ſtrangers to him, and he to them? And as every day I hold it a point of wiſedome to get ſome further acquaintance with death, ſo eſpecially upon the occaſion of ſickneſſe; for every ſicknes is a little death. I therefore endevour

endevour ſo to die often, by making good uſe of every fit of ſickneſſe, that I may once at the laſt die well, that ſo, when my departing ſhall come, it may be a ſweet and acceptable ſacrifice to the Lord: whether it be a burnt offering, by the violent death of Martyrdome, or at leaſt a peace offering, by a naturall death: I deſire that it may be a free-will offering, not wrung from me perforce, but freely ſurrendred into *the hands of God, a faithfull Creator:* and if my life be willingly offered, (which I deſire from my heart it may be, & therefore know it ſhall be) then ſhall it be well and favourably accepted; for, *precious in the ſight of the Lord is the death of his Saints.*

1 Pet. 4. 19.

Pſ. 119. 15.

Min.

Min. The Lord hath given you good wisedome to discover and put to flight these forces and assaults of Satan, the deadly enemy of all the seed of man, but especially, of *the seed of the Woman*, the Church. I see you are endowed with some good skill to dispell the grosse thick clouds of doubting, whereby the Divell laboureth to over-cast your evidences, that either you should not see them at all, or else very dimly, with little comfort: *thanks therefore be unto God for this unspeakable* gift. But what if you could find none of the signs of salvation in you at all which you have alledged to me? how then?

Rev.12.17

2 Cor.9.15

Con. Time was when I had

had not any one of them, and then I was in the eſtate of damnation, though I thought my ſelfe in as good an eſtate as the beſt, and the Divell then perſwaded me ſo too (though ſince he hath changed his note; for he muſt needs goe againſt the truth, or elſe he is not himſelfe) yet ſince I ſee that if I had died in that eſtate, I had without all faile gone headlong into hell: and in the ſelfſame caſe are all they which have none of thoſe ſignes in them. S. *Peter* puts a queſtion to them, which puts all ſuch to ſilence, and makes them ſpeechleſſe now, but what will it doe hereafter then? *where ſhal the ungodly & impenitent ſinner appear?* let the braveſt mind, the proudeſt, the 1 Pet. 4. 18

the ſtouteſt ſtomack of them all anſwer it if he can: alas, alas, poor wretches, they can none of them anſwer it.

Min. They which have not one of the ſignes of ſalvation in them, are in a woe caſe indeed: but what if a man can find but one ſigne in him, and not all?

Con. He that can find but one of theſe true ſignes in him, hath cauſe of comfort; for though there be but one good apple growing upon a tree, it proves both that there is life in that tree, and that it is not a choke-pear, or crab-ſtock, but a good tree: but in truth where there is one of theſe ſigns of ſalvation in a man, there they are all in ſome poore meaſure, though he do not ſo ſenſibly

and

and evidently perceive all alike.

Min. It rejoyceth me not a little to find you so well provided for the Lord. Oh happy estate that you are in! for nothing now can come amisse to you; come life, come death, you are the Lords. *Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your heart, and stablish you in every good word and worke, and preserve you to that inheritance which is incorruptible, reserved in heaven for us.* 2 Thes. 2. 16, 17. 1 Pet. 1. 4.

Con. Even so Lord Jesus. Amen, Amen.

FINIS.

PSAL. 32. 11.

Be glad in the Lord, and rejoyce, yee righteous: and ſhout for joy, all yee that are upright in heart.

PSAL. 1. 4, 5.

The ungodly are not ſo: but are like the chaffe which the wind driveth away.

Therefore the ungodly ſhall not ſtand in the Judgement, nor ſinners in the Congregation of the righteous.

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